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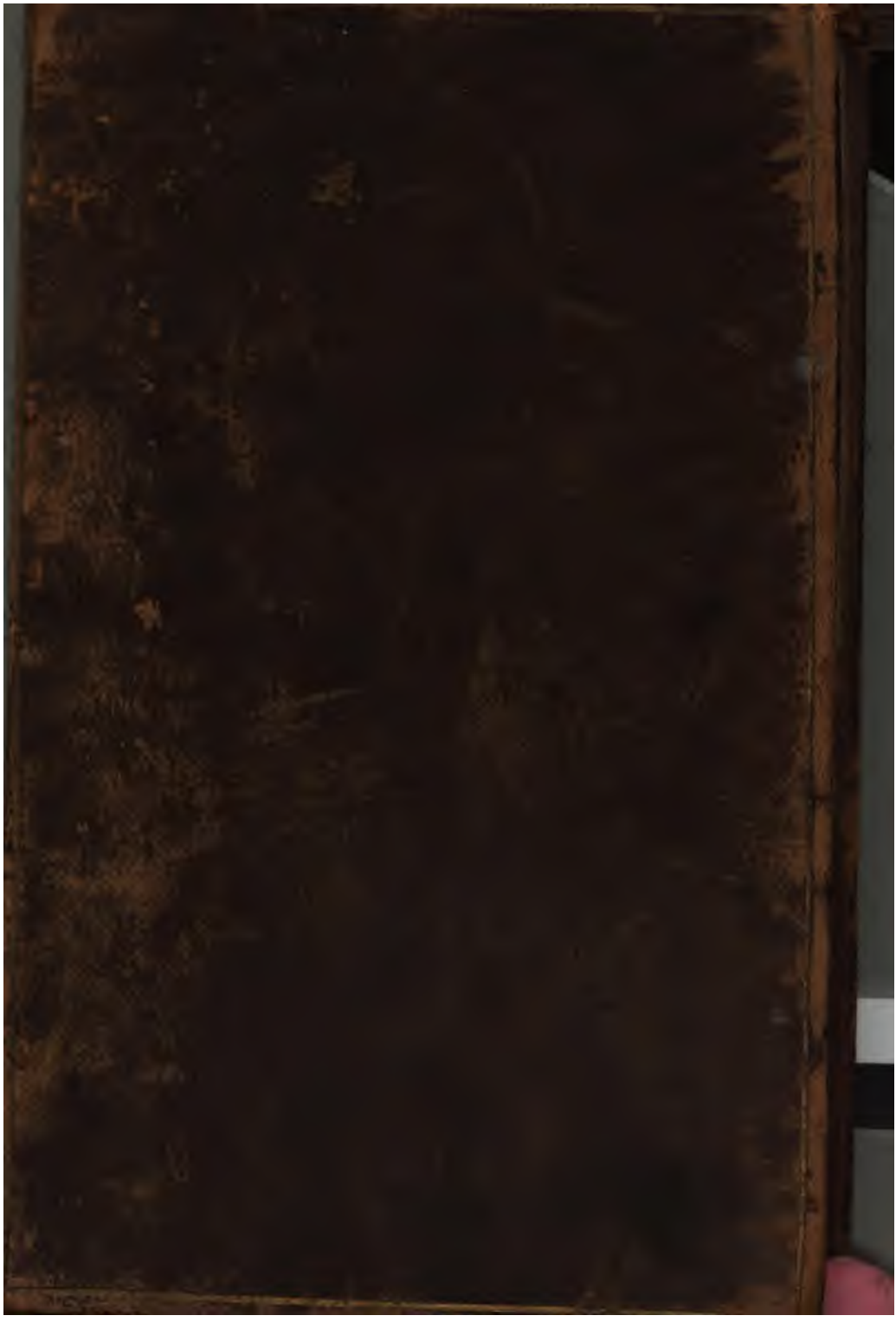
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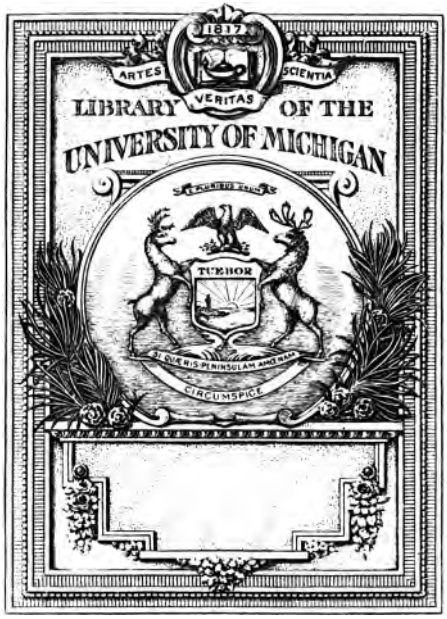
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CHARITY AND TRUTH:

OR,

Catholicks not uncharitable in ſaying, that none are ſav'd out of the Catholick Communion.

Becauſe

The RULE is not univerſal.

We are willing the People ſhould examine what we teach, and bring all our Doctrines to the Law and to the Teſtimony; that if they be not according to this Rule, they may neither believe them nor us. 'Tis only Things falſe and adulterate, which ſhun the Light and fear the Touchſtone. We have that Security of the Truth of our Religion, and of the Agreeableneſs of it to the Word of God, that honeſt Confidence of the Goodneſs of our Cauſe, that we do not forbid the People to read the beſt Books our Adverſaries can write againſt it. *Archbiſhop* Tillotſon, *Sermon* xxx. *Fol.* 359.

By *H. E.* Edw! Hawarden.

Behold, I am with you always, even to the End of the World. S. Matth. xxviii. *v.* 20.

PRINTED
In the Year of our LORD, MDCCXXVIII.

BT
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13-397959

PREFACE.

THE only great, I might ſay, the only Buſineſs of a Chriſtian in this Life, is Salvation. In this we are all equally and infinitely concern'd. And there cannot be a more ſignal Inſtance of the prodigious Corruption of the preſent Age, than that an univerſal Concern of the higheſt Nature ſhould be almoſt univerſally neglected. Religion, they ſay, is the Parſon's Buſineſs; he maintains his Wife and his Family by it. But is Conſcience the Parſon's Buſineſs too? If the People loſe it, and Heaven with it, is it the Parſon's Loſs? Are they no Sufferers by it?

2. But God is infinitely good: and it is hop'd, that Men may live as they pleaſe in this World,

and yet may enjoy a better when they die. God is infinitely good, but he is alſo true to his Word. He has reveal'd his Will; and will infinitely reward all thoſe who do it. But he never promis'd Heaven to ſuch, as either will not take true Pains to find it, or will not ſacrifice their moſt darling Paſſions to procure it, or who are not afraid to wreſt his Words to their own Perdition. Let his Word be our Rule, and his Church our Guide, and we have nothing to fear.

3. *S.* Paul *gives us, more than* (1) *once, a large Catalogue of Sins, which, without Repentance, exclude Men from the Kingdom of God. And yet into how many Follies do we ſee them run in this licentious Age? It is a rakiſh Opinion, that all Men go to Heaven: And I am willing to believe, that none but Rakes and Infidels can entertain a Fancy, ſo directly oppoſite to the Word of God. For if all Men go to Heaven, how came the* (2) *rich Man into Hell? Why is* Capernaum *to be caſt down* (3) *into it? Why is he, who calls his Brother,* Fool, *lyable to* (4) *Hell-fire?*

4. *To this they tell us, that no one is damn'd to Eternity: that after a certain Time, all Sinners, how wicked ſoever, will be releas'd from Hell, and carried into Heaven. It ſeems, eternal Torments are the only Things, which Rakes and Infidels dread. But it is not plainer in the Scripture, that there is either a Heaven or a Hell, than that*

(1) 1 Cor. vi. v. 9, 10. Gal. v. v. 19, 20, 21.
(2) S. Luke xvi. v. 23. (3) S Matth. xi. v. 23. S. Luke x. v. 15. (4) S. Matth. v. v. 22.
But ſee Gal. iii. v. 1. *and S.* Luke xxiv. v. 25. *For in ſome Caſes to call one, Fool, is an Act of Juſtice, and no Sin at all.*

that the Torments in the latter ſhall indure to Eternity. For how do the Sins, mention'd by S. Paul, *exclude Men from the Kingdom of God, if all Men ſhall at length be plac'd in it? And how does this agree with the Account, which the Judge himſelf gives us of the laſt Trial? For* (5) when the Son of Man ſhall come in his Glory, all Nations ſhall be brought before him, and he will ſeparate them one from another, as a Shepherd divides his Sheep from the Goats. And he will ſet the Sheep on his right Hand, and the Goats on his left. *To thoſe on his right Hand, he will give the Poſſeſſion of his* Kingdom; *and will ſay to thoſe on his left,* Depart from me, you accurſed, into everlaſting Fire. *And leſt Sinners might think, that the* Fire *is* eternal, *but not the* Puniſhment; *he adds,* (6) And theſe ſhall go into everlaſting Puniſhment; but the Righteous into everlaſting Life. *So that either the Goſpel is falſe, or the Puniſhments of Vice are as endleſs as the Rewards of Virtue.*

5. *But leaving Rakes and Infidels: There are ſtill vulgar Errors, relating to Salvation, which deſerve our Notice.*

First vulgar Error.

The firſt is, that it is Charity to ſuppoſe all Men ſav'd, whoſe Life is morally honeſt. True, if Chriſtian Religion acknowledges nothing neceſſary to Salvation, beſides moral Honeſty. But,

(5) S. Matth. xxv. v. 31, &c. (6) Ib. v. 46.

if this, and many other Duties are equally neceſſary (as we ſhall ſee hereafter) it is againſt common Senſe to ſay, that Charity ſuppoſes all Men ſav'd, who have common Juſtice or moral Honeſty in regard to others. Charity deſires the Salvation of all Men; but it does not think that all are ſav'd; or that that all are ſav'd, who comply with one Duty neceſſary to Salvation. For the divine Revelation and common Senſe are the only Rules, by which true Charity judges of the Salvation of Men. To theſe falſe Charity has no Regard; and therefore ſhe diſpenſes her imaginary Favours with a more liberal Hand. But Hell and the Fool's Paradiſe are the very ſame Place, and differ only in Name.

Second vulgar Error.

6. *It is alſo a vulgar Error, that the infinite Goodneſs of God will not ſuffer the greateſt Part of Mankind to periſh. No one periſhes, who fears and loves God above all Things. But that the greateſt Part of Mankind are indued with this Fear and Love, is a great Miſtake. For nothing is plainer in the Scripture, than that, in regard to thoſe who periſh, few are ſav'd.* (7) Many are call'd, *ſays our bleſſed Saviour*, but few are choſen. *And*, (8) Enter, *ſays he*, at the ſtrait Gate: For wide is the Gate, and broad is the Way, which leads to Deſtruction, and many enter at it. How ſtrait is the Gate, and narrow the Way, which leads to Life, and

(7) S. Matth. Ch. xx. v. 16. Ch. xxii. v. 14. (8) S. Matth. vii. v. 13, 14.

and few they are who find it! *Few therefore comply with the Conditions, on which Heaven is promis'd. Few are faithful in the Diſcharge of all Duties neceſſary to Salvation. Few fear and love God above all Things. Few are either ſo innocent, as never to have fall'n into a State of Sin, or ſo truly penitent, that they abhor nothing ſo much as their paſt Diſorders.*

7. *But did God make the greateſt Part of Mankind, to be for ever miſerable? No. He neither made the greateſt, nor any Part of Mankind, for ſo ignoble an End. He made us to be happy for ever in the Enjoyment of himſelf. For this we were all deſign'd by his Mercy. And this merciful Deſign (which nothing but Sin could hinder from having its full Effect) has peopled Heaven with innumerable Saints, a glorious Army of Conquerors gather'd from all Nations under the Sun. For tho' the Number of Saints is ſmall and inconſiderable, if compar'd with the reſt of Mankind; yet it is very great in it ſelf. For the Catholick Church, which is* the Communion of Saints, *has been, or will be, in all the Parts of the Earth. And S.* John ſaw in Heaven (9) a great Multitude, which no Man could number, of all Nations, and Kindreds, and Peoples, and Tongues, *But if the greateſt Part of Mankind will not obſerve the Conditions, on which Heaven is promis'd; if they will abuſe their Liberty, and rebel againſt God, if they will fight againſt their own Conſcience, and againſt the Almighty, under the Banners of* Lucifer *and*

(9) Apoc. vii. v. 9.

his wicked Aſſociates; if neither Allegiance, nor Faith, nor Reaſon, nor Conſcience, nor Benefits, nor Threats, nor the Paſſion of the Son of God, nor endleſs Torments, nor infinite Rewards can hinder them from engaging in a War againſt their Maker, their beſt and only Benefactor, without Repentance, and without a Poſſibility of Succeſs in this moſt villanous, and moſt outragious Attempt; they muſt ſuffer, as their Folly and their Crime deſerves, that is, eternally. For there is no middle State for ever. And every deliberate mortal Sin, if weigh'd by the offended Majeſty of God in the Weights of the Sanctuary, is High Treaſon againſt the King of Kings, and of infinite Malice in his Sight. And when by divine Juſtice the Sinner is cut off without Repentance: As the Guilt of his Sin remains for ever, ſo muſt the juſt Puniſhment of it remain without End.

THIRD VULGAR ERROR.

8. *It is a vulgar Error, that it is Charity to believe, that* Jews *and* Turks *are ſav'd. For the Chriſtian Revelation gives us no Aſſurance, that any one of riper Years is ſav'd, without Faith in Chriſt. S.* Paul *every where repreſents him as* our (10) Propitiation by Faith. *And S.* Peter *tells us, that* (11) there is no other Name under Heaven given to Men, whereby we muſt be ſav'd.

FOURTH

(10) Rom. iii. *v.* 25. Gal. ii. *v.* 16, &c. (11) Acts iv. *v.* 12.

FOURTH VULGAR ERROR.

9. *It is a vulgar Error, that if I judge more favourably of the Salvation of another, than he does of mine; I am the more charitable of the two. This, I ſay, is a vulgar Error. For a charitable Judgment, and a favourable Judgment, are quite different Things.*

A favourable Judgment is a Judgment in your Favour, be it right or wrong. A charitable Judgment is that which is grounded on Truth, and which proceeds from the Love of God above all Things. So that a charitable Judgment may be very unfavourable, and a favourable Judgment may be very uncharitable. As will manifeſtly appear by theſe Inſtances.

If ſober Men ſay with S. (12) Paul, *that Drunkards cannot be ſav'd; this Judgment is both charitable and neceſſary, tho' not favourable to the ſottiſh Friends of the Bottle, whom it condemns. But are Drunkards more charitable than ſober Men, becauſe they judge more favourably of their Salvation, I mean, that ſober Men may be ſav'd, tho' Drunkards cannot? Again, if ſober Men ſhould think that Drunkards are in a State of Salvation: this Opinion, how much ſoever in their Favour, would be highly uncharitable, by encouraging them in their Wickedneſs. Another Inſtance is this: High-way Men ſay, that honeſt Men*

(12) 1 Cor. vi. v. 10, Gal. v. 19, 21.

Men may be ſav'd; and honeſt Men ſay, that High-way Men cannot. Whether then is an honeſt Man, or a High-way Man the more charitable? If the High-way Man is not the more charitable of the two, it is a vulgar Error, that, If I judge more favourably of the Salvation of another, than he does of mine, I am the more charitable of the two.

Fifth vulgar Error.

10. *It is therefore a vulgar and great Error, that*, ſetting all other Conſiderations apart, if Proteſtants judge more favourably of the Salvation of Catholicks, than Catholicks do of theirs, Proteſtants are the more charitable Side. *For is it not a great Error, which would make Drunkards more charitable than ſuch as are ſober; and High-way Men, or any other Villains, more charitable than thoſe who are honeſt? Yet this is manifeſtly the Caſe. See, how it ſtands betwixt them and S.* Paul. *For it is only in his Senſe, that I take the Word* Hereticks. We Adulterers, Drunkards, Idolaters, Hereticks, and High-way Men grant, that S. *Paul* is ſav'd: He affirms, (13) that we cannot: Therefore we are more charitable than St. *Paul.*

Whether any Proteſtant Writer or Preacher of Note was ever ſo far overſeen, as to ſlip into this wretched Fallacy, I ſhall not trouble my ſelf to

(13) Gal. v. v. 19, 20, 21.

to examine. But the judicious Rabble thinks it better than all the Demonſtrations in the World. And is entirely convinc'd by this manifeſt Sophiſtry, by this falſe and fooliſh Reaſoning: which, if it has any Force againſt Catholicks, has the ſame againſt S. Paul, *in the Inſtance above mention'd. So far, indeed, they are in the right, that if Catholick Religion is uncharitable, it is not Chriſt's Religion. But if they think this prov'd ſufficiently by an Argument, which may as well be urg'd againſt S.* Paul *and his Writings; they are certainly and ſhamefully in the Wrong.*

SIXTH VULGAR ERROR.

11. *It is a vulgar Error, that* he is uncharitable, whoever ſuppoſes, that none are ſav'd in any other Religion, unleſs they are excus'd by invincible Ignorance. *This, I ſay, is a very great Error; becauſe it makes all Chriſtians, and even the Apoſtles uncharitable. For does not every Chriſtian, who thinks himſelf in the right, that is, who thinks his own Religion clearly reveal'd, ſuppoſe, that none are ſav'd in any other, unleſs they are excus'd by invincible and involuntary Ignorance? For can they err againſt the plain Word of God, without being ignorant? And if their Ignorance is voluntary and criminal; are they in a State of Salvation? Again, did not S.* Paul, *and the reſt of the Apoſtles, who believed and taught the whole Chriſtian Religion, ſuppoſe that none were ſav'd, who did not believe all the Articles or Parts of it, unleſs they were excus'd by invincible Ignorance?*

12. *When*

12. *When our Adverſaries therefore think fit to ſupport their Charge of Uncharitableneſs againſt Catholicks; two Things are requiſite. The firſt is, that they take Care to avoid theſe* vulgar Errors. *The ſecond is, that they avoid all Degrees of Sophiſtry and falſe Reaſoning. For theſe prove nothing, but only the Weakneſs of the Cauſe in which they are employ'd.*

13. *If you aſk me, Why there are ſo many Diviſions in* Chriſtendom, *if all Men ought to be of the ſame Faith, and in the ſame Communion? Perhaps I cannot anſwer this Queſtion better than by another. Why did not the Doctrine and Miracles of Chriſt convert all* Judæa? *Why did not the Doctrine and Miracles of the Apoſtles convert the* Roman *Empire, and all the World to which they preach'd? The Anſwer is obvious and undeniable. As many as fear'd God, and took their Salvation to Heart, were converted. The reſt, who were much more numerous, continued as they were before, tho' the Evidence in Reaſon could not be queſtion'd. And will not the ſame Rule hold for all the Diviſions, which are, or ever were in* Chriſtendom, *or rather in the World? Yet how hard is it to convert either a Jew, a Turk, an Infidel, or a Diſſenter? Becauſe they do not fear God, and take Salvation to Heart. St.* Paul *preach'd in* (14) Athens, *that is, in the moſt learned and inquiſitive City in the World. He preach'd in the* Areopagus,

(14) Acts xvii. v. 16, 17.

reöpagus, *which was one of the moſt venerable and auguſt Aſſemblies under the Sun. And what was the Iſſue, but the Converſion of* (15) one Man, of one Woman, *and of a few others: If then the Evidence and Eloquence of S.* Paul *reap'd ſo little Fruit; can we expect a large Harveſt? Tho' if the Generality of Mankind feared God (which hitherto they never did, and probably never will) much might be done. For the Doctrine and Motives of Chriſtianity are known in all the chief Parts of the Univerſe. It muſt not therefore be denied, but Jews, Turks, and Infidels, if they fear'd God, and had a due Care of their Salvation, would ſoon be Chriſtians. And if all Chriſtians had a due Fear of God, would they not enter into his Fold, and into the ſtricteſt Union imaginable? If ſo, the Fear of God is the only Catholick Remedy to heal all the Wounds and Diviſions of* Chriſtendom. *For to imagine, that Light and Evidence is wanting for this great Work, is to lay the Fault of our Diviſions on the Divinity, and to make God the Author of that which he condemns.*

14. *But is not the Catholick Church highly uncharitable,* in coining new Articles of Faith, and in obliging all Men to believe them?

To this I anſwer, firſt, *If her Adverſaries are to be her Judges, and Judges in their own Cauſe, She is. But if ſhe is* the One, Holy, Catholick, and Apoſtolick Church; *if ſhe is* the

(15) Ibid. v. 34.

the Pillar and the Support of Truth, againſt which the Gates of Hell ſhall not prevail; *if ſhe is the Judge, appointed by Chriſt, in all Diſputes of Religion, which ſhe has always thought it both her Duty and her Right to decide, in ſeventeen Centuries; that is, if the Creed, the Scripture, and univerſal Tradition is true; She is not.*

I anſwer, ſecondly. *This Objection, I fear, will not be of much Credit to our Adverſaries. For (without reflecting upon them) it is the common Cry of all Hereticks, who ever were in* Chriſtendom. *We have long and large Catalogues of heretical Sects, as well in the Hiſtory and Councils of the Church, as in the Writings of* Theodoret, *of S.* Auguſtin, *of S.* Epiphanius, *of* Tertullian, *and of S.* Irenæus. *But there was never any heretical Sect, which did not accuſe the Catholick Church of* coining new Articles of Faith, and of obliging all Men to believe them. *And as our Adverſaries accuſe the Council of* Trent *on this Head; ſo did the* Eutychians *as freely accuſe the Council of* Calcedon; *the* Neſtorians, *that of* Epheſus; *the* Macedonians, *that of* Conſtantinople; *and the* Arians, *that of* Nicea. *For as it is eſſentially neceſſary for all Schiſmaticks, to accuſe the Catholick Church of cauſal Schiſm; ſo it is eſſentially neceſſary for all Hereſies, which either are, or ever will be in the World, to accuſe the Catholick Church of* coining new Articles of Faith, and obliging all Men to believe them. *Why? Becauſe Schiſmaticks are certainly Offenders, unleſs the Catholick Church be guilty* of their Schiſm.

And

And Hereticks have no Claim to Chriſtianity, unleſs they pretend to the Faith firſt deliver'd to the Saints.

15. *I muſt therefore beg leave to ſay, becauſe it is undeniably true, that all Hereticks and Schiſmaticks, who ever were in* Chriſtendom, *have accus'd the Catholick Church of* UNCHARITABLENESS. *All Schiſmaticks have proclaim'd her uncharitable, by being the Cauſe of their Schiſm. All Hereticks have proclaim'd her uncharitable, by* coining new Articles of Faith, and obliging all Men to believe them. *A Conſideration, which ought to make our Adverſaries more backward in renewing the Charge. For Hereticks and Schiſmaticks are bad Precedents. And S.* Auguſtin *makes it a Queſtion,* Whether is in the more dangerous Condition, a moſt vicious Catholick, or a Perſon who is guilty of Hereſy only?

16. *The Subject, which is treated in the following Papers, is of a large Extent. And it ſeem'd, that I could neither diſpatch it in fewer Words, nor ſet it in a clearer Light, than by the Familiar Method* of QUESTIONS and ANSWERS. *But I hope the Reader will be ſo kind both to himſelf and me, as to bear the Queſtion conſtantly*

(16) Utrum autem Catholicum peſſimis moribus, alicui Hæretico in cujus vita præter id quod Hæreticus eſt, non inveniunt homines quod reprehendant, præponere debeamus, non audeo precipitare Sententiam. *Lib.* iv. *de Bapt. Cap.* xx.

conſtantly in Mind, as long as he is reading the Anſwer to it. For, without this, it will be impoſſible for him to judge, whether the Proofs, which I offer in Defence of my Anſwer, be pertinent or not. To help in this the Reader's Memory, in the next Impreſſion (if there be any) the Queſtions, as far as is neceſſary, ſhall be ſet in a ſmall Character, at the Top of every Page. Some Reflections on Mr. Chillingworth's *Book will alſo be added.*

June 28. Anno 1727.

ERRATA.

PAGE 12, line 5, read equally. p. 24, l. 3, r. *he can ſtand, that he can live.* p. 34, l. 28, by ſuch, r. ſuch. p. 42, l. 28, and, r. or. p. 86, l. 17, r. *invincibly.* l. 19. r. by an. p. 90, l. 7, r. whither. p. 91, l. 7, r. *to come.* p. 97, l. 8, r. Queſtions. l. 15, r. than. l. 17, other, r. their. p. 106, l. ult. has, r. have. p. 117, l. penult. *in the World*, r. *in the whole.* p. 126, l. antepen. Communion, r. the diſtinctive Articles of her Communion. p. 133, l. 26, we, r. which we. p. 134, l. 10, r. with whom. l. 11, *blot out* with. p. 136, l. 29, r. *v.* 15. But. p. 141, l. 1, r. S. Mat. xviii. p. 144, l. 3, is, r. is diverting himſelf, and fighting. p. 155, l. 20, r. Regard, of. p. 161, l. 7, r. againſt the. p. 174, l. ult. ſince theſe, r. ſince few or none of theſe. p. 216, l. 10, r. and Pope. p. 236, l. 15, r. *Biſhop.* p. 253. l. 7, r. *Iconoclaſts.* p. 262, l. 24, if, r. of. p. 281, l. 10, r. reſpective.

In the Bottom Notes.

P. 5, l. 3, r. *obtinuit.* p. 17, l. 1, Q. iv, r. Q. vi. p. 33, l. 4 r. *ſubjicere.* l. 7, r. E. *Petr.* p. 95, l. 1, r. *inſuper.* l. 3, r. *averta.* p. 107, l. 3, r. *Juventutem.* p. 108, l. 2, r. *Reliquiis.* p. 109, l. 8, r. Ὀρθοδοξίᾳ. p. 115, l. 4, r. lxi, *Non.* p. 116, l. 12, r. *Donatiſtas quæſtio.* p. 222, l. 4. r. *orbe.* p. 224, l. ult. r. 1710 E. p. 229, l. 11, *ſubditis*, r. *ſubjectis.* p. 268, l. 6, r. ἀφορισθέντων. p. 271, l. pen. r. *Lib.* v. p. 275, l. 2, r. ϛκληρότητα. l. 17, *non*, r. *nec.*

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Charity

Charity and *Truth*;

OR,

Catholicks not Uncharitable in ſaying, That, *none are Sav'd out of the Catholick Communion*, &c.

First CHAPTER.

It is a general Rule of Catholick Faith, *that there is no Salvation out of the* CATHOLICK COMMUNION.

I. THERE is a Difference, ſtrictly ſpeaking, betwixt *general* and *univerſal Rules*. *General Rules*, how true ſoever, may have Exceptions. But thoſe Rules only are ſtrictly ſaid to be *Univerſal*, which have no Exception at all. It may therefore be *generally* True, tho' not *Univerſally* and without Exception, that *none are Sav'd out of the Catholick Communion.*

II. This Difference will appear by the following Inſtances.

Chap. 1. *Firſt*, 'Tis true *univerſally*, that is, without Exception, that all are Sav'd, who die in the Fear, and Love of God above all things. Tho' Mr. *Chillingworth*, in the *Dedication* of his Book to King *Charles* I. (if I underſtand him right) would have his Majeſty to believe, that, in our Opinion, this is neither *univerſally* true, nor true at all. For this, ſays he, is THEIR OWN HORRID ASSERTION, *that a God of Goodneſs ſhould damn, to eternal Torments,* THOSE THAT LOVE HIM, AND LOVE TRUTH, *for Errors which they fall into through human Frailty.* But was it not an Overſight, in ſo vigilant a Writer as Mr. *Chillingworth*, to make ſuch an early Diſcovery of *Inſincerity*, that he could not furniſh out a ſhort *Dedication* of two whole Leaves, without it?

2*dly*, 'Tis alſo *univerſally* true, and without Exception, that none have the *Fear* and *Love of God above all things*, who either obſtinately or by a criminal Neglect, refuſe to comply with a great and neceſſary Duty of Chriſtianity, as to (1) love our Enemies, to (2) believe the Goſpel when duly propos'd, to (3) be Baptiz'd, to (4) be a Member of the Catholick Church.

3*dly*, It is, *generally* true, but not without Exception, that none are ſav'd without *Baptiſm.* This, I ſay, is a *general*, not an *univerſal* Rule. For *firſt* we muſt except the (5) Martyrs, who had not an opportunity of being Chriſten'd. *Secondly*, we muſt except the (6) Catechumens and others, who, having a true Love

(1) *S.* Matth. v. *v.* 44. (2) *S.* Mark xvi. *v.* 16. (3) *S.* Matth. xxviii. *v.* 19. (4) Acts ii. v 47. (5) *S.* Cyprian. *Epiſt.* lxxiii. *ad Jubaianum.* (6) *S.* Aug. Lib. iv. *de Baptiſmo Cap.* xxii. xxiii. xxv.

Love of God above all things, and a desire of Baptism, died before that Sacrament could be administer'd to them. *Thirdly*, we must except those true Lovers of God, who, by an innocent and involuntary Mistake, think they were Christen'd in their Infancy, tho' indeed they were not. For these may be Sav'd, without ever receiving *Baptism* in Effect. *Lastly*, those may also probably be excepted, who have an *invincible Ignorance*, that Christians are commanded to be Baptiz'd. Chap. 1.

4thly, It is a *general*, not an *universal* Rule without any Exception, that none are Sav'd out of the *Catholick Communion*. For, as in *Baptism*, so we may *here* except two Cases. The *first* is that of an inevitable and *involuntary Necessity*. As if a Person, who Loves God above all things, desires to be Baptiz'd, or to be receiv'd into the Catholick Communion, but dies before a Priest can be call'd. The *second* is probably that of an involuntary and *invincible Ignorance*. As if a Person, who is out of the Catholick Communion, be *ignorant* (without any Fault of his) of the true Church, and of the true Religion. And here too Mr. *Chillingworth*, in his Dedication to the King, is not altogether so sincere, as might be expected from a Writer of Controversies concerning Religion. For if I understand him right, he would have his Majesty to think, that a Point of Doctrine and its Explication, a general Rule and its Exception, are *Contradictions*. *For the most part*, says he, *they Speak nothing, but Thunder and Lightning to us, and Damn us* ALL WITHOUT MERCY OR EXCEPTION: *Yet sometimes, to serve other purposes, they can*

Chap. 1. *be content to Speak to us in a milder Strain, and tell us* ——— *that* "*they allow Proteſtants as* "*much Charity, as Proteſtants allow them.*" *Neither is this the only* CONTRADICTION, *which I have obſerv'd in this Uncharitable Work.* And ſince his *Dedication* is ſo very exact, what Marks of Sincerity may we not expect from the Book it ſelf?

III. Now that the Reader may more eaſily judge of the Matter before us, it will be neceſſary to let him See, 1*ſt*, the *Truth* of this *general Rule* of Catholick Faith, that there is no Salvation out of the Catholick Communion: 2*dly*, the *Exceptions*, which this Rule may admit, to wit, invincible Ignorance and invincible Neceſſity: 3*dly*, what is *meant* by the *Catholick Church*, whoſe Communion is ſo neceſſary. The *firſt* of theſe Points will be examin'd in this, the reſt in the following *Chapters*.

Firſt QUESTION.

Is it the common Duty of all Men to be in the CATHOLICK COMMUNION?

ANSWER. IT is. And this is ſo very certain, that few or no Chriſtian Societies have ever doubted of it. But before I come to the Proofs of this *Anſwer*, ſomething muſt be ſaid concerning the Eccleſiaſtical Uſe of the word, *Catholick*. According to which Uſe, it ſignifies both *Orthodox*, and (1) *Univerſal*.

(1) ἀπὸ τῦ καθόλυ.

Univerſal. So that the *Catholick Communion* is a joyning in Sacraments and publick Prayer with the univerſal and orthodox Church of Chriſt, the Church of *all Ages* ſince his Time, and, in a limited Senſe, the Church of *all Nations.* And, a *Catholick*, is a Member of the true and univerſal Church, adhering to Chriſt, and to the Governors whom he appointed. For, becauſe Chriſtians were, or might be divided into different Sects and Communions; therefore the word, *Catholick*, was inſtituted, to ſignify the great and orthodox Body of true Believers, as diſtinct not only from *Pagans*, *Jews*, and other *Infidels*, but alſo from *Hereticks*, and *Schiſmaticks*, of what kind or Denomination ſoever, altho' they profeſs to believe in *Chriſt*, and to follow his *pureſt* Doctrine and Inſtitutions. The *Montaniſts*, the *Novatians*, the *Arians*, the *Donatiſts*, the *Macedonians*, the *Neſtorians*, the *Eutychians*, and almoſt all *Hereticks* and *Schiſmaticks* have been willing to call themſelves *Catholicks.* Our Adverſaries at preſent do the ſame. And Mr. *Chillingworth*, in his *Dedication* to the King, puts him in mind of his *diſtreſs'd Mother* the *Catholick*, that is, the Proteſtant, *Church.* But how could that be the *Catholick Church*, and the *Catholick Communion*, which was known to have begun within leſs than two hundred Years before? and St. *Auguſtin* has long ſince obſerv'd that (2) the *Catholick Church alone, amongſt ſo many Hereſies,*

Chap. 1. Queſt. 1.

(2) *Tenet me poſtremo ipſum Catholicæ nomen, quod non ſine cauſa, inter tammultas Hæreſes, ſic iſta Eccleſia ſola obtinet, ut cum omnes Hæretici ſe Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur,*

Chap. 1. Queſt. 1.

has with reaſon ſo far kept the Poſſeſſion of her Title, that, tho' all Hereticks are willing to be call'd Catholicks, yet if a Stranger aſks, Where Catholicks meet to pray, no Heretick will dare to ſhew him his own Church, or his own private Chappel. I come now to the Proofs of my *Anſwer*.

Firſt, Becauſe we read in the *Greek Acts* ii. *v.* 47, that the Lord added to the CHURCH *daily* τὺς σωζομένους SUCH AS SHOULD BE SAV'D. If *to the Church*, therefore to the Orthodox and Univerſal Church, and to her *Communion*. And if he added to this *Communion, ſuch as ſhould be Sav'd*; is it not the common Duty of all Perſons to be join'd in it, as all are bound to ſeek *Salvation*?

Secondly, The ſame may be concluded, both from the *Creed*, and from other Parts of the *H. Scripture*. For if the Catholick Church be always the Society and *Communion of Saints*; if ſhe be always *Holy*, and *Orthodox* in ſtating the Terms of Communion with her; if ſhe be always *Apoſtolical*; if ſhe be (4) *the Pillar and Support of Truth*; if he who will not hear her Voice, even in private Debates betwix't Man and Man, ought to be eſteem'd no better, (5) *than a Heathen and a Publican*; if Chriſt has built her (6) *upon a Rock*, ſo that *the Gates of Hell ſhall not prevail againſt her*; if ſhe ſhall have Peace with God (7) *ſo long, as the Moon indures*; if he (8) *has* and *will eſtabliſh her for ever*;

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conveniatur, nullus hæreticorum vel Baſilicam ſuam vel domum audeat oſtendere. St. Aug. Lib. contra Epiſt. Fundam. Cap. iv. (4) 1. Tim. iii. *v.* 15. (5) *St.* Mat. xviii. *v.* 17. (6) *St.* Matth. xvi. *v.* 18. (7) Pſ. lxxi. (Hebr. lxxii) *v.* 7. (8) Pſ. xlvii. *v.* 9. Hebr. xlviii. *v.* 8.

ever; if She be (9) *a Kingdom, which ſhall never be deſtroy'd*, but *ſhall ſtand for ever*; if Chriſt will continue with her, (10) *at all* Times and *Days, to the very end of the World*; if he has promis'd her his (11) *Spirit for ever*; if (12) *the Spirit of God, which is upon her, and the words, which he has put in her Mouth, ſhall not depart out of her Mouth, nor out of the Mouth of her Seed, nor out of the Mouth of her Seed's Seed, ſays the Lord, from hence forth, and for ever*; if he has given her (13) *Paſtors and Teachers —— till we all come into the Unity of the Faith, —— that henceforth we be not like Children, toſs'd every way, and carry'd about with every Wind of Doctrine, by the wicked Contrivances and Slight of Men, indeavouring to deceive us*; if he has even commanded the People to (14) *obey theſe Paſtors*, to *ſubmit themſelves to them*, and to *follow their Faith*; that is, if the *Scripture* and the *Creed* be true; it is ſtill the common, great, and indiſpenſable Duty of all Mankind, to be join'd in Faith and Communion with the *Catholick Church*. And if we are afraid leaſt *Men* deceive us, cannot *God* be truſted? To queſtion it, is not Policy, but Infidelity. Chap. 1. Queſt. 1.

Thirdly, becauſe, *Baptiſm* and *Catholick Communion* are parallel Caſes. Of *Baptiſm* it is ſaid, (15) *Unleſs one be born of Water, and of the*

(9) Dan. ii. *v.* 44. (10) πάσας τὰς ἡμέρας, *S.* Matth. xxviii. *v.* 20. (11) *S. Jo.* xiv. *v.* 16. (12) Iſai. lix. *v.* 21. (13) μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως. κ. τ. λ. ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Eph. iv. *v.* 13.14. (14) Hebr. xiii. *v.* 7.17. (15) ἐὰν μή τις γεννηθῇ Jo. iii. *v.* 5.

Chap. 1. Queſt. 1.

Spirit, even the H. Spirit, *he cannot enter into the Kingdom of God.* And of Catholick Communion (16) *the Lord added to the Church daily ſuch as ſhould be Sav'd.* Baptiſm therefore and Catholick Communion are Duties equally neceſſary to Salvation. No one can be Sav'd, who *chuſes* to die without Baptiſm, unleſs he have invincible Ignorance either of his being unbaptiz'd, or of the Neceſſity of Baptiſm. And no one can be Sav'd, who chuſes to die out of the Catholick Communion, unleſs he be invincibly Ignorant of the Neceſſity, which all Men have of being joyn'd in it.

Fourthly, becauſe the very Inſtitution of the *Catholick Church* lays a manifeſt Obligation upon all Men of receiving her Faith and Communion. For if a Parliamentary Church, altho' it be only a Creature of the State, implies a politick and Parliamentary Command of Conformity to it; becauſe no Church, true or falſe, can ſubſiſt without Subjects: Is it not undeniable, that the divine Inſtitution of *One Holy Catholick and Apoſtolick Church, the Communion of Saints*, the Church of *all Ages* and the Church of *all Nations*, the *Univerſal* and *Orthodox* Church, implies a divine and univerſal Obligation of Conformity to an *Eſtabliſhment*, ſo excellent and ſacred, of which God himſelf is the Author? And is there any Hardſhip in this, but what is, in a great meaſure, immaginary? For is it really hard to conform to an *Orthodox Church*? And as Conformity is here the common Duty of all Men towards her:

(16) Acts ii. v. 47.

her: So it is alſo her Duty to call all Men to her Communion. This is what in the *Greek*, that is in the Original Language of the *New Teſtament*, her Name imports. For She is ſtyl'd ἐκκλησία, not only becauſe She herſelf is choſen and *call'd* to ſerve God, but alſo becauſe She *calls* all Men to his Service and to her Faith, and Communion. This ſhe did in the Apoſtolical Age, and has never ceas'd to do it Since. Chap. 1. Queſt. 1.

Fifthly, becauſe St. (18) *Paul* reckons αἱρέσεις, *Hereſies* and *Schiſms*, amongſt the *manifeſt Works of the Fleſh*, of which he ſays over and over, that *they, who do ſuch things, ſhall not inherit the Kingdom of God.* 'Tis plain from the Goſpel, that it is the Duty, as well as the Happineſs of all Men to be *Chriſtians*. For *he, who believes not* the Goſpel when duly propos'd to him, *ſhall be damn'd*, St. *Mark*, xvi. *v.* 16. And it is alſo plain from the words of St. *Paul*, now mention'd, that all *Chriſtians* ought to be *Catholicks*, ſo to avoid the Guilt of *Hereſy* and *Schiſm*. Why? Becauſe all *Chriſtians*, willfully ſeparated from the Catholick Church, are either *Hereticks*, or *Schiſmaticks*: *Hereticks*, if ſeparated from the Catholick Faith: And *Schiſmaticks*, if ſeparated from the Catholick Communion. This lets us ſee, how real and and great a Happineſs it is to be a Member of the *Catholick Church*: Since all who are out of it (I mean wilfully, or by a criminal Neglect) are either *Schiſmaticks*, *Hereticks*, or *Infidels*.

II. I am

(17) ἐκκλησία ἀπὸ τῦ ἐκκαλεῖσθαι, ἢ ἐκκαλεῖν. (18) Gal. v. *v.* 19. 20. 21.

Chap. 1. Queſt. 1.

II. I am not inſenſible, how violent and almoſt *invincible Prejudices* may be innocently conceiv'd, even by thoſe who are ſincere and great Lovers of Truth, againſt all which has been or will be prov'd on this Subject with the utmoſt Evidence, eſpecially when thoſe Seeds of *Ignorance* have been Induſtriouſly ſpread and ſwell'd from the Pulpit, by all the Means, which Error and Intereſt can Suggeſt. However, I cannot but reflect, that *Quakers* are as violent againſt *Baptiſm*, as the warmeſt of our Adverſaries can be againſt the *Catholick Communion*: And that *Chriſtianity* is as deteſtable in the Turkiſh Moſques (into which it is Death for a Chriſtian to enter) as *Popery* is in a Proteſtant Aſſembly, or in a Preſbyterian Meeting-Houſe. I cannot but reflect alſo, that till Hereſy and Infidelity ceaſe to be what they neceſſarily are, that is, till Diſſenters ceaſe to be Diſſenters, *Truth* will be always hated. But however injur'd, oppreſs'd, miſrepreſented, and ſlander'd, it will always be able to defend itſelf againſt Ignorance and Malice, tho' they be arm'd with Power.

III. St. (19) *Auguſtin* ſays, *The Catholick Church* ALONE *is the Body of Chriſt: the Holy Ghoſt gives Life to no one who is out of this* BODY. And in his Sermon to the People of *Algier*: (20) *Salvation no one can have, but in the Catholick*

(19) *Eccleſia Catholica ſola Corpus eſt Chriſti. Extra hoc Corpus neminem vivificat Spiritus Sanctus.* Epiſt. clxxxv. §. 50. *Edit. Bened.* (20) *Salutem non poteſt habere, niſi in Eccleſia Catholica. Extra Eccleſiam Catholicam totum poteſt præter Salutem. Poteſt habere honorem, poteſt habere Sacramentum, —— poteſt Evangelium*

lick Church. Out of the Catholick Church, he may have any thing, but Salvation. He may have Honour, he may have Baptiſm, he may have the Goſpel, he may both believe, and preach, in the Name of the Father, and of the Son, and of the Holy Ghoſt: but he can find Salvation no where, BUT IN THE CATHOLICK CHURCH --- *If he ſuffer out of it, tho' an Enemy of Chriſt ſhould ſay to him out of the Church of Chriſt, offer Incenſe to Idols, adore my Gods, and ſhould put him to Death for the Refuſal: he may loſe his Life, but* HE *cannot* RECEIVE A CROWN..

IV. I need not here put the Reader in mind, that the Catholick Church is only a Part of Chriſtendom. Nor was it ever any more, than a Part of it, ſince Hereſies began.

In the firſt, that is, in the Apoſtolical Century; Chriſtendom, beſides true Believers or Catholicks, comprehended the *Simonians*, Diſciples of *Simon Magus*, the firſt Reformer of Catholick Faith, who pretended (21) to be the Father, the Son, and the H. Spirit, and ſaid, that his Wife begot the Angels, who made the World, and the Difference betwix't Good and Evil, from which ſlavery he came down to free Mankind. It comprehended the (22) *Menandrians*,

lium tenere, poteſt in nomine Patris, & Filii, & Spiritus Sancti fidem & habere & prædicare; ſed nuſquam niſi in Eccleſia Catholica ſalutem poteſt invenire — ſi foris patiatur, & ſi dicat ei foris ab Eccleſia Chriſti Inimicus Chriſti, Pone thus idolis, adora Deos meos; & non adorans occidatur ab Inimico Chriſti: ſanguinem fundere poteſt, coronam accipere non poteſt. ſer. ad Cæſareenſes. de Emerito. §. 6. T. ix. p. 622. Invet. Edit. T. vii. (21) *See Monſ. Tillemont. Mem. Eccle. Tom.* ii. p. 39. 40. (22) *Ibid.* p. 50.

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drians, a Branch of the former Hereſy ; th (23) *Gnoſticks*, Men of wicked Morals and co rupt Lives, who held with *Simon Magus*, tha Chriſt had not a real Body ; (24) the *Nicolaites* equall infamous, the (25) *Cerinthians*, who af firm'd the neceſſity of Circumciſion, and o the other Ceremonies of *Moſes*'s Law, but held, that the Creator of the World did not know God, that a bad Angel was the God of the Jews, that, when *Jeſus* was Baptiz'd, *Chriſt* came upon him in the form of a Dove, but left him, when he Suffer'd ; the (26) *Nazaræans*, who alſo held the neceſſity of Circumciſion, and of all the other Jewiſh Ceremonies ; and the (27) *Ebionites*, who in this agreed with the *Nazaræans* and *Cerinthians*, and added, that Chriſt is a meer Man. They rejected the Prophets, and Part of *Moſes*'s Books. They condemn'd St. *Paul*, as an Enemy to the Law of *Moſes*, and as an Apoſtate ; and of the new Teſtament, they receiv'd only the *Hebrew* Goſpel of St. *Matthew*, and corrupted ſeveral Places in it.

V. Hence to guard and arm true Believers, againſt the *Hereſies* of that Time, was a very conſiderable Part of the Charity and Charge of the Apoſtles. St. *Peter*, in his Epiſtles, and St. *Jude*, attack'd more particularly the *Simonians*, and the *Gnoſticks* : as St. *Paul*, and St. *John* the Evangeliſt, both in his Goſpel and in his Epiſtles, did the *Cerinthians* and *Ebionites*. St. *John* calls them (28) *Antichriſts*, and ſays, there

(23) *Ib. p.* 52, 54. (24) *Ib. p.* 47, 48. (25) *Ib. p.* 61, 62. (26) *Ib. p.* 113. (27) *Ib. p.* 117, 118, 119. (28) 1. Jo. ii. *v.* 18, 22. i. Jo. iv. *v.* 3. ii. Jo. *v.* 7.

there are (29) *many* of them. He adds (30) *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us.* Chap. 1. Queſt. 1.

St. *Paul*, writing to the *Galatians*, an. 55, rekons (31) αἱρέσεις, *Hereſies* and *Schiſms*, amongſt *the manifeſt Works of the Fleſh*, which exclude Men from *the Kingdom of Heaven.*

And writing to the *Corinthians*, in the following Year, he tells them, that (32) *there muſt be Hereſies, that thoſe who are* truly good, *may be made manifeſt.*

As (33) *there muſt* be τὰ σκάνδαλα, *Scandals; but wo! be to that Man, by whom Scandal comes.* And may we not ſay the ſame of *Hereſy*, the greateſt Tryal, to which ungarded Virtue is expos'd, and which ſometimes draws whole Nations into Perdition?

An. 64, writing to St. *Titus*, Biſhop of *Candy* or *Crete*, he ſays, that (34) *a Heretick is ſubverted*, that *he Sins*, and that *he is ſelf condemn'd and ſelf* convicted αὐτοκατάκριτος, becauſe he knows or ought to know his Guilt. Yet St. *Paul*'s Advice is, that he be *twice admoniſh'd*, before he is caſt out of the Church.

The ſame Year, writing to St. *Timothy* Biſhop of *Epheſus*, he fails not to put him in mind, that (35) *ſome, by putting away a good Conſcience, have ſuffer'd Shipwrack in their Faith. Of whom is Hymenæus, and Alexander, whom I have deliver'd to Satan, that they may learn not to*

(29) i. Jo. ii. v. 18. ii. Jo. v. 7. (30) i. Jo. ii. v. 19.
(31) Gal. v. v. 19, 20, 21. (32) i. Cor. xi. v. 19.
(33) St. Matth. xviii. v. 7. (34) *ad* Tit. iii. v. 11.
(35) i. Tim. i. v. 19, 20.

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to Blaſpheme. In the Cloſe of this Letter, cautions St. *Timothy*, (36) againſt the *Gnoſtic.*

He writ again to St. *Timothy* in the Ye following, and did not forget to warn him gainſt *Hereſy.* He tells him, that it ſpreads a eats (37) *like a Gangrene*, which carries Dea with it. That the Promoters are *Hymenæ* and *Philetus*, and that they (38) *Subvert th Faith of Some.*

And Chriſt himſelf condemn'd the (39) *Ni colaites* by Name.

Second QUESTION.

Is it a great and grievous Sin, for any one, to Live and Die out of the Catholick Communion?

ANSWER. IT is, ſetting aſide invincible Neceſſity and invincible Ignorance: and is a neceſſary Conſequence, from what was ſaid and prov'd in Anſwer to the laſt Queſtion.

For *firſt*, If it be a neceſſary and great Duty of all Mankind, to be in the *Catholick Communion*; it is a grievous Sin to Live and Die out of it. For every Violation of a great Duty is a grievous Sin. And to continue in the Violation of ſuch a Duty, is to continue in a State of Damnation.

2*dly*, To Live and Die without *Baptiſm*, is a grievous Sin, unleſs it be excus'd in riper Years

(36) i. Tim. vi. *v.* 20. (37) ii. Tim. ii. *v.* 17, ὡς γάγγραινα. (38) *v.* 18. (39) Apoc. ii. *v.* 6, 15.

Years by invincible Ignorance, or by invinci- Chap. 1.
ble Neceſſity. For *unleſs one be born of Water,* Queſt. 2.
and of the H. Spirit, he cannot enter into the Kingdom of God. But Baptiſm and Catholick Communion are parallel Caſes, in order to Salvation, from St. *John* iii. *v.* 5, and Acts. ii. *v.* 47.

Thirdly, To rebel againſt the Inſtitution and Command of God is a grievous Sin. But the very Inſtitution of that Church, *to which the Lord added daily ſuch as ſhould be Sav'd*, implies evidently his Command, that all Men ſhould work their Salvation in it.

Fourthly, Hereſy and *Schiſm*, according to St. (1) *Paul*, are *manifeſt Works of the Fleſh*, excluding Men from *the Kingdom of God.* But all Chriſtians, who Live and Die out of the Catholick Church and are not excus'd by invincible Neceſſity, or by invincible Ignorance (of which in the next Chapter) are guilty either of Hereſy, or of Schiſm, or of both Hereſy and Schiſm; of *Hereſy*, if they reject the Catholick Faith, of *Schiſm*, if they reject the Catholick Communion; and of both *Hereſy* and *Schiſm*, if they reject both the Faith and Communion of the Catholick Church.

II. Is not this Uncharitable? If it be, you muſt either charge the Scripture and the Creed with it, or common Senſe. For if the Goſpel and the Creed be true; to be in the Communion of the Orthodox and Univerſal Church is as neceſſary to Salvation, as Baptiſm. And common ſenſe tells us, that the Tranſgreſſion of a Duty neceſſary to Salvation,

(1) Gal. v. *v* 19, 20, 21.

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tion, is a grievous Sin, unleſs it be excus'd by invincible Neceſſity, or by invincible Ignorance.

If it be uncharitable to let Men ſee the Duty, and the Dangers, which attend the Violation of it; nothing was ever ſo uncharitable as the Goſpel, unleſs you will except the Charity of God to us, which gave us the Goſpel But if this be the Height of Impiety and Nonſenſe; we muſt of neceſſity grant, that plain Rules of Chriſtian Duties, how diſagreeable ſoever to Fleſh and Blood, ſhould not be thought Uncharitable. 'Tis Charity to inform a Traveller, in the dark, of a dangerous Precipice. It was Charity in St. *Paul*, to give us a Catalogue of damnable and (2) damning Sins. And was it not Charity in Chriſt to ſay, (3) *He, who believes not, ſhall be Damn'd?*

III. But tho' none are Sav'd out of the Catholick Communion, unleſs they be hinder'd from it, either by invincible Neceſſity, or by invincible Ignorance: yet the Catholick Church is far enough from thinking, that all are Sav'd, who Live and Die in her Communion. She is the Society and *Communion of Saints*, becauſe none are Saints out of her Communion, if you except the two Caſes now mention'd: but all are not Saints in it. For in the Catholick *Nets* there is Fiſh both (4) good and bad: there are both Sheep and (5) Goats, both Corn and (6) Tares, in the Catholick *Field*: and both Wheat and (7) Chaff on the Catholick *Floor*.

IV. Tho'

(2) Gal. v. *v.* 19, 20, 21. i. Cor. vi. *v.* 9, 10. (3) *St.* Mar. xvi. *v.* 16. (4) *St.* Mat. xiii. *v.* 47, 48, 49, 50. (5) *St.* Mat. xxv. *v.* 32. (6) *St.* Mat. xiii. 24. 25, 30, (7) *St.* Mat. iii. *v.* 12.

IV. Tho' *invincible Ignorance* undoubtedly excuſes thoſe Actions from Sin, which proceed from it: yet we are not ſure, generally Speaking, that any one is ſav'd out of the Catholick Communion, who is *invincibly Ignorant* of the true Church. As we ſhall ſee (8) hereafter. Chap. 1. Queſt. 3.

COROLLARY. If what has been prov'd, in the Anſwer to this Queſtion, from the Principles of Chriſtianity, be true: it is a GENERAL RULE *of Catholick Faith, that none are Sav'd out of the Catholick Communion.* For two Exceptions cannot hinder a Rule from being *General.* Eſpecially ſince *invincible Neceſſity* ſeldom happens: and we are not certain, generally Speaking, that any one is Sav'd out of the Catholick Communion, who is *invincibly ignorant of it.*

Third QUESTION.

Is this general Rule of Catholick Faith, that none are Sav'd out of the Catholick Communion, *agreeable to Antiquity?*

ANSWER. IT is. But that the Proofs from Antiquity may be rightly underſtood, it will be requiſite to ſay ſomething concerning the ſtate of the *Queſtion.* For *firſt*, it was never the Doctrine of the Catholick Church, that none are Sav'd, who Die out of the Catholick Communion, by an *invincible Neceſſity.* As if a Perſon, who had liv'd out

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(8) Chap. i. Q. iii. Num. iii. Chap. ii. Q. iv.

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of that Communion, is Senſible of his Error and deſires to be reconcil'd to the Catholic Church, but dies before a Prieſt can be brought to him.

Secondly, It was never the Doctrine of the Catholick Church, that *invincible Ignorance* does not excuſe thoſe Actions from Sin, which proceed from *invincible Ignorance*: Or that Men are liable to Damnation for any Thing, but only for the Guilt of mortal Sin: Or that there is any ſure and ſafe way to Heaven out of the *Catholick Communion*. When Catholicks therefore ſay, as they have always ſaid, that *None are Sav'd out of the Catholick Communion*; their Meaning is not, that this Rule is *Univerſal*, but only that it is *General*. For *invincible Neceſſity* muſt certainly be excepted: and *invincible Ignorance* may probably be excepted too.

Their Meaning is, that no one is Sav'd, unleſs he be in the Catholick Communion, either actually, or virtually; either in *Fact*, or in *Deſire*: And that we are not Sure, generally Speaking, that any one is Sav'd out of the Catholick Church, who is *invincibly Ignorant* of the true Church, and of the true Religion.

Their Meaning is, that none are Sav'd out of the *Catholick Communion*, to whom the Arguments for it have been Sufficiently propos'd, or who by their own Fault have hinder'd them from being propos'd Sufficiently.

Their Meaning is, that no one is Sav'd, who is out of the Catholick Communion, either *obſtinately*, or by *a criminal Neglect*: either by not uſing due and neceſſary Indeavours to know

know the Truth; or by rejecting it, when duly propos'd; or by being in the Fault, why it was either not propos'd to him at all, or not propos'd to him in a due and ſufficient Manner. Chap. 1. Queſt. 3.

Their Meaning in fine is, that there is no ſure and ſafe Way to Heaven out of the Catholick Communion.

II. A fair Adverſary therefore muſt either ſhew, that what Catholicks mean is *falſe* and *uncharitable*, when they ſay, as they have always done from our Saviour's Time to this, that *there is no Salvation out of the Catholick Communion:*

Or *Secondly*, that what Catholicks ſay here is *uncharitable*, altho' it be *true:*

Or *Thirdly*, that what they ſay is *falſe* and *uncharitable*, tho' the Senſe and Meaning of it be *true* and *honeſt*.

The two laſt Parts ſcarce deſerve to be confuted. And if it be true, that *Baptiſm* and *Catholick Communion* are parallel Caſes, and equally neceſſary to Salvation; the firſt Part falls on its own Accord.

For tho' *Catholicks* have frequently ſaid in all Ages, that *None are Sav'd without Baptiſm*; yet their Meaning is not, that this Rule is *Univerſal*, but only that it is *General*. For *invincible Neceſſity* muſt certainly be excepted. And *invincible Ignorance* in thoſe, who do not know, that Chriſtians are commanded to be Baptiz'd, may probably be excepted too.

Their Meaning is, that no one is Sav'd, unleſs he be Baptiz'd either in *Fact*, or in *Deſire:* And that we are not ſure, generally Speaking, that any one of riper Years is Sav'd without

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Baptiſm, if he be *invincibly Ignorant*, tha Chriſtians are Commanded to be Baptiz'd.

Their Meaning is, that no one is Sav'd with out *Baptiſm*, to whom the Arguments for i have been Sufficiently propos'd, or who by his own Fault has hinder'd them from being propos'd Sufficiently.

Their Meaning is, that no one is Sav'd, who is depriv'd of *Baptiſm*, either *obſtinately*, or by a *criminal Neglect*.

Their Meaning in fine is, that to thoſe of riper Years (ſetting aſide *invincible Neceſſity*) there is no ſure and ſafe way to Heaven without *Baptiſm*.

III. After this I need not put the Reader in mind, that the two Exceptions, ſo often mention'd of *invincible Neceſſity* and *invincible Ignorance*, in regard to Catholick Communion, ought to be underſtood differently. For it is certain, that thoſe may be Sav'd, who know, which is the Catholick Communion, but are hinder'd from it by an *invincible Neceſſity*. Whereas it is not certain, but only probable, generally Speaking, that any are Sav'd out of the Catholick Church, who are *invincibly Ignorant* of the true Church, and of the true Religion.

IV. But if the Ancients ſay poſitively, that *out of the Catholick Communion all are bad*, and that *out of it no one at all is Sav'd*; can there be any ſolid Ground either for an Exception, or for a Limitation? There may, from the known Senſe of the Catholick Church.

For 1*ſt*, Tho' our B. Saviour ſays poſitively, St. *Mark* xvi. *v.* 16, *He who believes not* the Goſpel, *ſhall be Damn'd*: yet this Text, if the Meaning

Meaning of it be, as probably it is, *he ſhall be Damn'd for his Unbelief*; both may and muſt have this Exception, *unleſs the Goſpel was not ſufficiently propos'd to him, and he was not in the Fault, why it was not propos'd Sufficiently.* Chap. 1. Queſt. 3.

2*dly*, *Invincible Neceſſity* was always a known *Exception.* And it is not an Article of Catholick Faith, that there is any other. I am willing to ſuppoſe, that *invincible Ignorance* may alſo probably be excepted. But what Catholick Faith teaches us, in regard to it, is no more than this, that the only ſafe Way to Heaven is to be in the *Catholick Communion*: And that we are not ſure, generally Speaking, that any one is Sav'd out of it, how *invincible* ſoever his *Ignorance* may be.

V. Now what are the Arguments, which induc'd me to believe, that *this general Rule of Catholick Faith, that none are Sav'd out of the Catholick Communion,* was not unknown to Antiquity?

The *firſt* is: that what follows by a plain and neceſſary Conſequence from the Scripture, as well as from the Apoſtolical and Nicene Creed, could not be unknown to Chriſtian Antiquity.

But *this general Rule of Catholick Faith, that none are Sav'd out of the Communion of the Orthodox and Univerſal Church,* follows by a plain and neceſſary Conſequence from the Scripture, as well as from the Apoſtolical and Nicene Creed.

For if Chriſt has only *one holy Catholick and Apoſtolical Church,* which is *the Communion of Saints*; if he has only one Church, which he

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built (3) *upon a Rock*, and againſt which *the Gates of Hell ſhall not prevail*; if he has only one Church, (4) *which is the Pillar and Support of Truth*, and with which he promis'd to continue (5) *always even to the end of the World*, and which is therefore the Church of all Ages, as well as the Church of all Nations; if he has only one Church, to which (6) *the Lord added*, and adds, *daily ſuch as* ſhall be *Sav'd*: then it is at leaſt *a general Rule, of divine Faith, that none are Sav'd out of the Communion of this Church.* Nay, ſetting aſide *invincible Ignorance*, and *invincible Neceſſity*, the Rule is *Univerſal*, and without Exception.

The *Second* Argument is: that tho' Chriſtendom has been always divided into *Catholicks*, and *Diſſenters* of different Kinds; of which ſome attack'd the fundamental and chief Articles of Religion, as the *Marcionites*, and the *Manichæans*; others the *Secondary* and leſs principal Articles of it, as the *Novatians*, and *Donatiſts*, or even Matters of Diſcipline only, and for them left the Catholick Communion, as the *Quarto decimans*: yet, in regard to SALVATION, Catholicks have always treated *all Diſſenters* in the ſame Manner, that is, they have always excluded them from it, by the ſame *General Rule.* Of this innumerable Inſtances might be produc'd, but a few will Serve; eſpecially if it be remember'd, that Chriſtendom was as much divided into different Sects in the firſt Ages of the Church, as it is at preſent. For if we have now *Catholicks*, *Photianiſts*, *Neſtorians*,

(3) S. Mat. xvi. v. 18. (4) 1 Tim. iii. v. 15. (5) S. Mat. xxviii. v. 20. (6) Acts ii. v. 47.

Neſtorians, *Eutychians*, and *Proteſtants* of dif- Chap. 1.
ferent Kinds: there were then *Catholicks*, *Simo-* Queſt. 3.
nians, *Menandrians*, *Gnoſticks*, *Nicolaites*, *Cerin-*
thians, *Nazaræans*, *Ebionites*; the Followers of *Elxai*, *Saturninus*, *Baſilides*, *Carpocrates*, *Valentin*, *Marcion*, *Tatian*, and *Montanus*; *Cainiſts*, *Ophites*, *Adamites*, *Antitacts*, *Archonticks*, *Theodotians*, *Tertullianiſts* (ſo call'd from *Tertullian*, who till the Year of Chriſt 206, had been a vigorous Defender of the Catholick Faith) *Novatians*, *Sabellians*, *Manichæans*, *Hieracites*, *Donatiſts*, *Arians*, *Macedonians*, *Audians*, *Apolinariſts*, *Priſcillianiſts*, *Meſſalians*, *Quarto decimans*, *Pelagians*, *Neſtorians*, and *Eutychians*: not to mention Sects of leſs Note, which were equally excluded from Salvation.

1*ſt*, In the middle of the third Century, S. *Cyprian* gives this Reaſon, why the proud and Stubborn are Spiritually klll'd, when caſt out of the *Church*: *Becauſe out of it*, ſays (7) he, *they cannot live, ſince the Houſe of God is one, and no one can be Sav'd, but* ONLY IN THE CHURCH.

Again. *He cannot have God for his Father*, ſays (8) he, *who has not the Church for his Mother. If any one could eſcape* the Deluge OUT

(7) *Neq; enim vivere foris poſſunt, cum Domus Dei una ſit, & nemini Salus eſſe niſi in Eccleſia poſſit. Ep.* lxii. *quæ eſt* ivta. *in Ed. Oxon.* p. 175.

(8) *Habere non poteſt Deum Patrem, qui Eccleſiam non habet Matrem. Si potuit evadere quiſquam, qui extra Arcam Noe fuit; & qui extra Eccleſiam foris fuerit, evadet.* —— *Stare tu & vivere putas poſſe de Eccleſia recedentem?* —— *Macula iſta nec Sanguine abluitur.* —— *Occidi talis poteſt, coronari non poteſt*, S. Cypr. L. de Unit. Eccles. Edit. Oxon pag. 109 &c.

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OF THE ARK *of* Noah, *he who is out of the Church may alſo eſcape* —— *Do you think, that he Stands, that he lives, who departs from the Church? It is a Fault, which cannot be waſh'd off even by a Man's Blood* —— *Such a Perſon may Die* for his Religion, *but* HE CANNOT BE CROWN'D.

2*d*. In the fourth Century, *Lactantius* ſays (9): *It is therefore the Catholick Church only, which retains the true Worſhip. This Church is the Fountain of Truth, it is the Houſe of Faith, it is the Temple of God. If any one either comes not into this Church, or departs from it, his eternal* SALVATION IS DESPERATE. *No one muſt here flatter himſelf Obſtinately; For his Soul and Salvation is at Stake.*

In the ſame Century S. *Chryſoſtom*: (10) *We know, that Salvation belongs to the* CHURCH ALONE; *and that no one can partake of Chriſt, nor* BE SAV'D, *out of the Catholick Church, and the Catholick Faith.*

3*d*. In the fifth Century S. *Auguſtin* told the *Donatiſts* (who were the *greateſt Part* of the Inhabitants of *Africa*, according (11) *to Poſſidius*, and had above four hundred Biſhops in their

(9) *Sola igitur Catholica Eccleſia eſt, quæ verum cultum retinet. Hic eſt fons veritatis; hoc eſt Domicilium fidei, hoc templum Dei: quo ſi quis non intraverit, vel a quo ſi quis exiverit, a ſpe vitæ ac Salutis æternæ alienus eſt. Neminem ſibi oportet pertinaci contentatione blandiri. Agitur enim de vita & Salute.* Lib. iv. *divinarum Inſtit. Cap.* XXX

(10) μιᾷ δὲ προσήκειν ἐκκλησίᾳ τὴν σωτηρίαν ταύτην ἐπαγγέλλεσθαι, καὶ μηδένα τῆς καθολικῆς ἔξωθεν ἐκκλησίας καὶ πίστεως μετέχειν χεῖρα δυνάμενον, μηδὲ σώζεσθαι. *Hom.* I *in Pſalm.*

(11) *In vitâ S.* Auguſtin, *Cap.* vii.

their Communion) [12] *in the Catholick Church there are both good and bad, but there* (amongſt the Donatiſts) ALL ARE BAD. Chap. 1. Queſt. 3.

Again [13] *We ſay, you are all highly guilty, not of other Men's Crimes, but of that of Schiſm, from which deteſtable Sacrilege* NO ONE OF YOU *can ſay he is innocent, as long as he does not communicate with the Unity of all Nations.*

The Catholick Council of *Zerta*, an. 412, in a Synodical Letter, written by S. *Auguſtin*, tells the *Donatiſts*: [14] *Therefore* WHOEVER IS SEPARATED *from this Catholick Church, how innocently and well ſoever he thinks he lives, yet for this Crime only, that he is Separated from the Unity of Chriſt, he will not have Life, but the Anger of God* REMAINS UPON HIM.

So writing to a [15] Convert, S. *Auguſtin* ſays: *In the Catholick Church there are both good*

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[12] *Mali & boni ſunt in Eccleſia Catholica; ibi autem Soli mali Sunt*, Tr. vi. in Joan. §. 12. [13] *Vos omnes nocentes & Sceleratos eſſe* Dicimus, *non alios aliorum Criminibus —— Sed crimine Schiſmatis, a quo immaniſſimo Sacrilegio nemo veſtrum ſe poteſt dicere immunem, quam diu non communicat unitati omnium gentium*, L. ii. con. lit. Petil. C. xcvi. § 221. [14] *Quiſquis ab hac Catholica Eccleſia* fuerit *ſeparatus, quantumlibet laudabiliter ſe vivere exiſtimet, hoc ſolo ſcelere, quod a Chriſti unitate disjunctus eſt, non habebit vitam, ſed ira Dei manet ſuper eum*, inter Epiſtolas S. Aug. 141. olim 152.

[15] *In Catholica Eccleſia —— & boni ſunt & mali. Ab ea vero Separati, quamdiu contra illam Sentiunt, boni eſſe non poſſunt. Quia & ſi aliquos eorum bonos videtur oſtendere quaſi laudabilis converſatio, malos eos facit ipſa Diviſio, dicente Domino*, Qui mecum non eſt, adverſum me eſt; & qui mecum non colligit, Spargit. Ep. ccviii. (olim ccix) §. 6, ad Feliciam Virginem.

Chap. 1. Queſt. 3.

good, and bad. But thoſe, who are Separa from it, as long as they remain in their Opinion gainſt it, CANNOT BE GOOD. *For tho' the Conv ſation of ſome of them appears commendable ; their Separation* from the Church MAKES THI BAD, *according to that of our Saviour :* H who is not with me, is againſt me ; and h who gathers not with me, Scatters, St. *Lu* xi. *v.* 23.

And Speaking of Catholick Biſhops, whon the *Donatiſts* accus'd, as they did Pope *Mar cellinus*, *Marcellus*, *Silveſter*, and *Melchiades*: [16] *'Tis a great and glorious Comfort*, ſays he, *for any one of us, to be falſely accus'd, as the Church it ſelf is, by the Enemies of the Church. But the Defence of the Church does not conſiſt in the Defence of thoſe Men, whom they unjuſtly accuſe. For let Marcellinus, Marcellus, Silveſter, Melchiades* &c. *be what you pleaſe, it does not in the leaſt prejudice the Catholick Church, which is ſpread over the World. We are neither to be crown'd for their Innocence, nor condemn'd for their Sins. If they were good ; they were cleanſed, on the Catholick Floor like Corn : If they were bad ;*

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[16] *Non ſane parva eſt parumq; glorioſa conſolatio cujuſcumq; noſtrum, ſi ab inimicis Eccleſiæ cum ipſa Eccleſia criminamur. Ejus tamen defenſio non in eorum hominum defenſione conſiſtit, quos iſti nominatim falſis criminationibus appetunt. Prorſus qualeſcunq; fuerint Marcellinus, Marcellus, Silveſter, Melchiades,* —— *nihil præjudicat Eccleſiæ Catholicæ toto terrarum orbe diffuſæ. Nullo modo eorum innocentia coronamur : nullo modo eorum iniquitate Damnamur. Si boni fuerunt, in aream Catholicæ tritura tanquam grana mundati ſunt. Si mali fuerunt, in aream Catholicæ tritura tanquam ſtipulæ comminuti ſunt. Intra iſtam aream boni & mali eſſe poſſunt : extra eam, boni eſſe non poſſunt.* L. de unico Bapt. con. Petil. C. xvi. §. 30.

bad; they were cruſh'd like Straw, on the Catho- Chap. 1.
lick Floor. Within that Floor, there may be good Queſt. 3.
and bad: OUT OF IT, NONE CAN BE GOOD.

From hence S. *Auguſtin* concludes, that [17] *a Chriſtian ought to fear nothing ſo much, as to be ſeparated from the Body of Chriſt*, that is, from the Church of Chriſt. *For if he be Separated from the Body of Chriſt*, HE IS NOT A MEMBER OF CHRIST. See other [18] Places in the Margin, and what was quoted under the firſt Queſtion, Num. III.

4. In the ſixth Century S. *Fulgentius* ſays: [19] *within the Church is both the righteous Man, and the Sinner: out of the Church* NO ONE IS RIGHTEOUS.

Whoever, ſays [20] he, *is out of the* Catholick *Church, which has receiv'd the Keys of the Kingdom of Heaven, he goes not to Heaven* BUT TO HELL.

[21] *As*

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[17] *Nihil ſic debet formidare Chriſtianus, quam ſeparari a Corpore Chriſti. Si enim ſeparatur a corpore Chriſti, non eſt membrum ejus*, Tr. xxvii. in Jo. §. 6. [18] *Salus, inquit S.* Cyprianus, *extra Eccleſiam non eſt. Quis negat? Et ideo quæcumq; ipſius Eccleſiæ habentur extra Eccleſiam, non valent ad Salutem, S.* Aug. L. iv. de Bap. C. xvii. §. 24. *Quicunq; talibus moribus laudabiles ſunt, facit eos ſola Separatio iſta damnabiles*, Ep. cviii (olim cclv) §. 20. Et Lib. de Unit. Eccl. C. xix §. 49, *Ad ipſam Salutem ac vitam æternam nemo pervenit, niſi qui habet Caput Chriſtum. Habere autem Caput Chriſtum nemo poterit, niſi qui in ejus Corpore fuerit, quod eſt Eccleſia.* [19] *Intra Eccleſiam quidem ſunt iniquus, & Juſtus; extra Eccleſiam vero nullus eſt juſtus*, L. i. de remiſs. pecc. C. xviii. [20] *Ab hac*, Catholica, *Eccleſia, quæ claves, regni cælorum accepit, quiſquis foris eſt, non cæli viam graditur, ſed inferni*, C. xix.

Chap. 1. Queſt. 3. [21] *As in Jericho no one, who was not in Houſe of* Rahab *could Save his Life; ſo* OUT THE CATHOLICK CHURCH NO ONE SHALL OBTAIN *Pardon of his Sins:* —— OUT OF THE CHURCH *neither does the Name of a Chriſtian avail any one, nor does Baptiſm ſave one, nor a clean Sacrifice offer'd to God, nor is there Forgiveneſs of Sins, nor is the Happineſs of eternal Life to be found.*

Again: *Hold moſt firmly,* ſays [22] he, *and without any Doubt, that no one, who is Baptiz'd out of the Catholick Church, can partake of eternal Life, if before the End of this Life he* BE NOT RESTOR'D *to the Catholick Church, and incorporated in it.*

So that his Concluſion is: [23] *Let them run therefore, whilſt they have Time, to their* LAWFUL MOTHER, *who as ſhe carefully keeps and feeds thoſe Children, which were born of her own Womb; So ſhe is ſo far from rejecting thoſe, who*

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[21] *Sicut in Jericho quiſquis extra illam domum fuit, nullum potuit adipiſci vitæ Subſidium; ſic extra Eccleſiam Catholicam nullus accipiet indulgentiam peccatorum —— Extra hanc Eccleſiam nec Chriſtianum nomen aliquem juvat, nec Baptiſmus Salvat, nec mundum Deo Sacrificium offertur, nec peccatorum remiſſio accipitur, nec æternæ vitæ felicitas invenitur,* C. xxii. [22] *Firmiſſime tene, & nullatenus dubites, omnem extra Eccleſiam Catholicam Baptizatum, participem fieri non poſſe vitæ æternæ, ſi, ante finem vitæ hujus, Catholicæ non fuerit redditus atq; incorporatus Eccleſiæ,* L. de Fide ad Petrum. C. xxxvii. [23] *Ergo currant, dum tempus eſt, ad legitimam Matrem, quæ ſicut ex utero ſuo natos Filios continet diligenter & nutrit; ſic ex Ancilla natos non ſolum redeuntes non reſpuit, quin etiam miſericordiæ viſceribus errantes inquirit, & pro affectu inceſſanter invitat,* L. 1. de remiſs. pecc. C. xxiii. Vide Lib. de Fide ad Pe. C. xxxviii, xxxix.

who were born of the Hand-maid, that with Bowels of Mercy ſhe ſeeks and invites them continually. Chap. 1. Queſt. 3.

In the ſame Age S. *Gregory:* [24] *The Holy Univerſal Church preaches, that* OUT OF HER *none are truly Sav'd.*

He applies to the Catholick Church theſe words of *Job, There is a Vein for Silver, and a Place where Gold is refin'd,* Job. xxviii. *v.* 1. *For, as it was alſo ſaid formerly,* ſays S. [25] *Gregory, whoever is perſecuted, if he be not in the Unity of the Church, may be a Sufferer, but he cannot be a* MARTYR. —— *There is one Church, in which he who is willing to be refin'd, may be cleans'd from all Droſs of Sin. Out of this Church, if you Suffer any Troubles, any Bitterneſs for the Honour of God, you may be burn'd, but* YOU CANNOT BE PURIFY'D.

VI. This Doctrine of the Catholick Church in all Ages is ſo unqueſtionable; that ſome of our Adverſaries, who ſaw themſelves viſibly Separated from all the ancient Churches in the World, choſe rather to incur the Danger of being *Self-condemn'd*, than to contradict, in this, the univerſal Tradition of all Ages.

Calvin ſays of the *viſible Church:* [26] *Out of its Boſom, no Remiſſion of Sins, no Salvation is*

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[24] *Sancta autem univerſalis Eccleſia prædicat, Salvari veraciter, niſi intra ſe, non poſſe,* L. xiv. Moral. C. ii.

[25] *Nam juxta hoc, quod jam et ante nos dictum eſt, Quiſquis extra unitatem Eccleſiæ patitur, pœnas pati poteſt, Martyr fieri non poteſt. —— Una eſt Eccleſia, in qua qui conflari voluerit, ab omni etiam poterit peccatorum ſorde purgari. Si quid pro Deo amaritudinis, ſi quid tribulationis, extra hanc poſiti ſuſtinetis, incendi poteſtis tantummodo, non purgari,* L. xviii. Moral. C. xiv. [26] *Extra ejus gremium nulla eſt Speranda peccatorum remiſſio, nec ulla*

Chap. 1. Queſt. 3. *is to be* HOP'D FOR, *according to Iſaias, Joel, & Ezechiel* —— *So that it is always* HIGHLY PERNICIOUS *to depart from the Church.*

His great Diſciple, and Succeſſor [27] *Beza* ſays: *There is only one true Church.* And [28] *there always was and always will be a Church out of which* THERE IS NO SALVATION.

Bucanus ſays, [29] *Out of it there is* NO SALVATION. *But this is to be underſtood of the Catholick Church.*

Trelcatius ſays, [30] *'Tis a thing of* ABSOLUTE NECESSITY, *if we will be Sav'd, to imbrace the Communion of the Catholick Church, out of which there is* NO SALVATION.

And Biſhop [31] *Pearſon, the neceſſity,* ſays he, *of believing the Holy Catholick Church, appears firſt in this, that Chriſt has appointed it* AS THE ONLY WAY UNTO ETERNAL LIFE. *We read at the firſt, Acts* ii, 47. that the Lord added to the Church daily ſuch as ſhould be Sav'd: *and what was then daily done, has been done ſince continually. Chriſt never appointed* TWO WAYS TO HEAVEN. *Nor did he build a Church to Save ſome, and make* ANOTHER INSTITUTION FOR OTHER MEN'S SALVATION.

There

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la ſalus, teſte Iſaia, & *Joel, quibus Subſcribit Ezechiel* ;— *Ut ſemper exitialis ſit ab Eccleſia diſceſſio.* L. iv. Inſt. C. i. §. 4. [27] *Unam duntaxat eſſe veram Eccleſiam.* In confeſſ. fidei. C. v. §. 2. [28] *Semper fuiſſe & fore aliquam Eccleſiam, extra quam non ſit ſalus.* Ib. §. 1. [29] *Extra eam non eſt ſalus, ſed hoc de Eccleſia Catholica intelligendum eſt,* Loco xli. §. 23. [30] *Neceſſitas eſt abſoluta, ſi ſalvi eſſe volumus, ut nos adjungamus Eccleſiæ Catholicæ, extra quam nulla eſt Salus,* L. ii. Inſtit. de Eccleſia. Par. ii. §. 10. [31] *Expoſit. of the Creed.* p. 349.

There is no other Name under Heaven given among Men, whereby we muſt be Sav'd, *but the Name of Jeſus*, Acts iv, 12. *And that Name is* NO OTHERWISE GIVEN UNDER HEAVEN THAN IN THE CHURCH. *As none were ſav'd from the Deluge, but ſuch as were within the Ark of* Noah; *as none of the firſt born of* Egypt *liv'd, but ſuch as were within thoſe Habitations, whoſe Door-poſts were ſprinkled with Blood; as none of the Inhabitants of* Jericho, *could eſcape the Fire or Sword, but ſuch as were within the Houſe of* Rahab; *ſo none* SHALL EVER *eſcape the eternal Wrath of God, which belong not to the Church of God.* Chap. 1. Queſt. 3.

So King *James* [32] the I. (or *Caſaubon* in his Name) in his Letter to Cardinal *Perron:* The *King plainly believes, without fallacy or deceit, that there is only one Church of God, call'd, as it truly is, Catholick or Univerſal, ſpread over all the World. Out of which Church he holds, that* NO SALVATION *ought to be expected.*

The Proteſtants of *Swiſſerland* ſay in their [33] Profeſſion of Faith, an. 1566: *We have ſo great a value for being in Communion with the true Church of Chriſt, that we ſay, thoſe* CANNOT HAVE LIFE *in the ſight of God, who are not in Communion with the true Church of God, but Separate themſelves from it.*

The

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[32] *Credit Rex ſimpliciter, ſine fuco & fallaciis, unicam eſſe Eccleſiam Dei, re & nomine Catholicam ſive univerſalem, toto diffuſam Mundo. Extra quam ipſe quoq; nullam ſalutem debere ſperari affirmat.* In Reſp. ad Perr. [33] *Communionem vero cum Eccleſia Chriſti vera tanti facimus, ut negemus eos coram Deo vivere poſſe, qui cum vera Dei Eccleſia non communicant, ſed ab ea ſe ſeparant.* Confeſſio Helvetica, Cap. 17. in Syntag. Confeſſ. Fidei. Genevæ. an. 1654. pag. 34.

Chap. 1. Queſt. 3. The Proteſtants of *Scotland*, in their Profeſſion of Faith, an 1568, ſay: [34] *As we believe in one God, the Father, the Son, and the Holy Spirit: So we firmly believe, that there was from the Beginning, that there now is, and that to the end of the World there will allways be one Church — which is the Catholick, that is, the univerſal Church — out of which Church there is neither* LIFE, *nor* EVERLASTING HAPPINESS.

The *Netherland* Proteſtants, in their Profeſſion of Faith, an 1561, approved by the Dutch Synod of *Dort*, an 1619, ſay in the 27th Article, [35] *We believe and confeſs one only Catholick or Univerſal Church —— This Church was from the Beginning of the World, and will continue to the End of it.* And in the 28th [36] *Since this Holy Society and Congregation is the Society of thoſe who are to be Sav'd, and that there is* NO SALVATION OUT OF IT; *we believe, that no one, of what Place or Dignity ſoever he be, ought to Separate himſelf from it, that he may live apart by himſelf: but that* ALL *are equally bound to joyn themſelves to it, and to be united with it, to*

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[34] *Sicut in unum Deum, Patrem, Filium, & Spiritum Sanctum credimus; ita etiam ab initio fuiſſe, & nunc eſſe, & in conſummationem uſq; mundi futuram unam Eccleſiam conſtanter credimus —— quæ Eccleſia eſt Catholica, id eſt univerſalis —— Extra quam Eccleſiam nec eſt vita, nec æterna felicitas.* Conf. Scot. Cap. 16. Ib. pag. 118. [35] *Credimus et confitemur unicam Eccleſiam Catholicam ſeu Univerſalem* &c. *Hæc porro Eccleſia et ab initio mundi fuit, et uſq; ad ejus finem perdurabit.* Conf. Belg. Art. 27. ibid. pag. 140, 141. [36] *Credimus, quod cum Sanctus Hic coetus et Congregatio, ſervandorum ſit Coetus, atq; extra eam nulla ſit Salus, neminem, cujuſcunq; ordinis aut Dignitatis fuerit, ſeſe ab ea Subducere*

to preſerve the Church's Unity, to ſubmit to its Doctrine and Diſcipline, and to Subject their Necks to the Yoke of Chriſt. The Profeſſion of the Proteſtants of [37] *Saxony* ART. xi. an 1551, is of the ſame Nature. Chap. 1. Queſt. 3.

The French *Huguenots*, in their Catechiſm, on the tenth Article of the *Creed*, ſay: [38] *Why is this Article*, of Forgiveneſs of Sins, *put after that of the Church?* Anſ. *Becauſe no one obtains Pardon of his Sins, unleſs he be firſt incorporated with the People of God, and continue in Unity and Communion with the Body of Chriſt, and ſo be a Member of the Church.* M. *So that out of the Church there is nothing but* DEATH AND DAMNATION. Anſ. IT IS CERTAIN. *For none of thoſe, who withdraw themſelves from the Communion of the Faithful, to make a ſect apart, ought to hope for Salvation,* AS LONG AS THEY CONTINUE SEPARATED FROM THEM.

Subducere debere, ut ſeipſo contentus Separatim degat: Sed omnes pariter teneri huic ſe adjungere, eiq; uniri, Eccleſiæ unitatem conſervare, ſeſeq; illius doctrinæ et diſciplinæ ſubjecere, collum Jeſu Chriſti jugo Submittere. Art. 28. ib. pag. 141. (37) *In Syntag. Par.* 2. pag. 68.

(38) *M. Pourquoy met on cet Article apres l'Egliſe? Pour ce que nul n'obtient Pardon de ſes Pechez, que premierement il ne ſoit incorporé au Peuple de Dieu, & perſevere en Unité & Communion avec le Corps de Chriſt, & ainſi qu'il ſoit membre de l'Egliſe.*

M. Ainſi, hors de l'Egliſe il n'y a que Damnation & Mort. E. Il eſt certain. Car tous ceux, qui ſe ſeparent de la Communauté des Fideles, pour faire Secte apart, ne doivent eſperer ſalut, cependant qu'ils ſont en Diviſion.

Chap. 1. Queſt. 4.

Fourth QUESTION.

Is not this general Rule, that none are Sav out of the Catholick Communion, *very u charitable, if it be underſtood of a Church i one Communion only?*

ANSWER, No. It is not.

FIRST, BECAUSE true Faith and Charity cannot be inconſiſtent. But whatever follows by a plain and neceſſary Conſequence from the Scripture and from the Creed (as the *Rule* here mention'd does) is Part of the Chriſtian Faith. Therefore it is conſiſtent with Charity. See the Anſwer to the *ſecond Queſtion*, and the *Corollary*.

SECONDLY, the Catholick Church, in this, holds nothing at preſent, but what She has profeſs'd in all Ages, and receiv'd by univerſal Tradition. And if this Tradition be ever uncertain, what may become of the Bible, and of Chriſtianity it ſelf? See the Anſwer to the *third Queſtion*, Num. iii, iv.

THIRDLY, the chief Plea of our Adverſaries is, that they agree with us in all *Fundamentals*. But this is either nothing at all to the Purpoſe, or is more than will be granted them: whether by *Fundamentals* they mean, 1*ſt*, the chief Myſteries of Chriſtianity, as the *B. Trinity* and the *Incarnation*: or 2*dly*, by ſuch Points of Chriſtian Faith, as it is neceſſary even for the moſt *Ignorant* to know, in the Catholick Communion: or 3*dly*, ſo many reveal'd Truths,

Truths, as are *duly propos'd* to each Chriſtian in particular: Or 4thly, the whole Chriſtian Revelation when *duly propos'd*. Chap. 1. Queſt. 4.

In the firſt ſenſe they agree with us in *Fundamentals*, and, if you pleaſe, in *all Fundamentals*. But thus all *Schiſmaticks*, and many *Hereticks* agree with the Church: As the *Montaniſts* did in the ſecond Century; the *Novatians* in the third; the *Donatiſts*, the *Apolinariſts*, and the *Quartodecimans* in the fourth; and the *Pelagians* in the fifth. And the Catholick Church, in all Ages, has, by the ſame general Rule, excluded all *Diſſenters* from Salvation, whether *Hereticks*, or *Schiſmaticks*.

The *ſecond* Senſe will not be granted. For even the moſt *Ignorant* in the Catholick Communion know, which is the *Holy Catholick Church*. They know, which is the *One*, *Holy*, *Catholick*, *and Apoſtolick Church*. And they are oblig'd, as Chriſtians, to know this Meaning of the Chriſtian Creed.

In the *third* Senſe, neither *Hereticks*, nor *Schiſmaticks* can agree with the *One*, *Holy*, *Catholick and Apoſtolick Church* in *Fundamentals*. For if ſhe have theſe Properties; the Word and Will of God is *duly propos'd* by her Decrees.

The ſame may be ſaid of *Fundamentals*, taken in the *fourth* and laſt Senſe. For if the Voice of the *Holy Catholick Church* be a due *Propoſer* of the whole Chriſtian Revelation; how can thoſe, who diſſent from her, agree with her in *all Fundamentals*, underſtood in this Senſe?

Fourthly, as *Charity* cannot feign thoſe Duties to be neceſſary to Salvation, which are

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indeed unneceſſary: So, when the Neceſſit real, it cannot conceal it. It is therefore C *rity* to publiſh what the Creed, the Scriptu the Tradition of all Ages obliges us to thi concerning Salvation out of the Catholi and undivided Communion.

FIFTHLY, the Holy Scripture gives Men a aſſurance of Salvation, but on two Condition The *firſt* is, that they believe in Jeſus Chri and that they firmly aſſent to all Parts of th Chriſtian Revelation, when duly propos'd t them. The *ſecond* is, that, ſetting aſide a *abſolute Impoſſibility* (which in ſome Caſes ma happen) they comply with all Duties *neceſſar to Salvation*, of which Duties they are no *invincibly ignorant*: As 1ſt. to reſtore ill-gotte Goods, and the good Name of thoſe, whom they have ſlander'd, S. Mat. vii. v. 12.

2dly, to avoid *Hereſy*, and all other *manifeſt Works of the Fleſh*, Gal. v. *v.* 19, 20, 21; 1 *Cor.* vi. *v.* 9, 10.

3dly, to be baptiz'd, S. Mat. xxviii. *v.* 19. S. Jo. iii. *v.* 5.

4thly, to be Members of the Holy Catholick Church, Acts ii. v. 47.

SIXTHLY, it was both true and charitable in St. *Luke*, to tell us, that *the Lord added daily to the Church*, in one undivided Communion, SUCH AS SHOULD BE SAV'D. And if the Church be always Orthodox, and always one in Faith and Communion (that is, if the Scripture, and the Creed be true) what was then done daily, has been done ſince continually. So that this very Charge of Uncharitableneſs againſt us, is not only groundleſs, and weak, but is itſelf *Uncharitable* in a high Degree.

Laſtly,

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LASTLY, it is not the Deſign of Charity to *pleaſe Men*, Gal. i. *v.* 10, but to endeavour, or to procure their Salvation. And it is the greateſt Charity, to help thoſe, who think, they do not want it. Is it not Charity, to let them ſee, what Sins are great and damnable according to the Goſpel? Is it not Charity to put them in mind, that no Religion is ſafe to any one, becauſe he and his Friends were bred up in it, becauſe it ſuits beſt with his Intereſt, and is the prevailing Religion of the Place? But true Charity always was, and always will be unknown to thoſe, who want it. Wicked Men think it highly uncharitable to have their Pleaſures and Dreams diſturb'd, by the unwelcome news of Death and Hell. Can any thing appear more Uncharitable to Infidels, than theſe words of Charity itſelf, (1) *he, who believes not, ſhall be damn'd*? And will not Schiſmaticks always think it uncharitable, to be inform'd of the real and infinite Dangers, to which they are expos'd?

But muſt not ſaving Truth be told, becauſe we are pretty ſure before hand, that it will not be believ'd? Prejudice is a Diſtemper almoſt incurable. But muſt the Watchman ceaſe to cry out, becauſe the People are obſtinate, and cannot or will not ſee the (2) *Sword*, which is over their Heads? Muſt Charity neglect its Duty, becauſe Hereſy is deaf? Or muſt Danger be diſſembled, becauſe it is infinite? It is Charity, to give Advice to a Friend in the Concerns of a ſhort Life. And is a Monitor only uncharitable, when Eternity is riſk'd?

(1) S. Mar. xvi. *v.* 16. (2) Ezech. xxxiii. *v.* 2, &c.

Chap. 1. Quest. 5. They must then have labour'd under a gr Scarcity of Arguments, who first told the P ple, that Catholicks, in these latter Ages, h degenerated from the Piety and Charity their Predecessors, by restraining Salvation their own Communion. As if the Catholi Church had ever granted herself to be in mo Communions than one: or as if believing wh the Catholick Church has always profess'd were departing from the *Faith once deliver'd t the Saints*, St. *Jude*, v. 3. But an ill Cause can not be supported by Truth.

Fifth Question.

Is it not uncharitable and barbarous to oblige all Men to think, as we do?

Answer. In Matters clearly reveal'd, it is not. We firmly believe, there is a God. But is it either barbarous or uncharitable to suppose, that all Men are oblig'd in this to think, as we do? We believe the Trinity, the Incarnation, the Old and New Testament, that Christianity is the only true Religion. But, if Christendom be only the sixth Part of the World, as Dr. (1) *Heylin* says it is; is it either barbarous or uncharitable to suppose, that the rest of Mankind, setting aside invincible Ignorance, is oblig'd to be Christians, and in this respect to think, as we do? No. For all Mankind is bound to believe, what-

(1) *Cosmogr.* pag. 27. an. 1699.

whatever God has publiſh'd to the World. 'Tis Raſhneſs indeed to ſuppoſe things evidently reveal'd, which are not really ſo. But when this Point is duly clear'd; it would not be Piety, but Infidelity to imagine, that all Men are not bound to think as I do. Chap. 1. Queſt. 5.

II. Now, whether it be clearly reveal'd or not, that, *ſetting aſide invincible neceſſity and invincible Ignorance, none are ſav'd out of the Catholick Communion*, is a Point, in which I muſt refer the Reader to what has been ſaid already.

For *firſt*, if it can be clearly prov'd from the *Scripture* and from the *Creed*, that it is the common Duty of all Men to be in the *Catholick Communion*, and that, ſetting aſide the two Caſes now mention'd, it is a great and grievous Sin, for any one to live and dye *out of it*; the Point in Queſtion is clearly reveal'd. Since whatever evidently follows from any Part of the Chriſtian Revelation, is evidently and undoubtedly reveal'd: And it is plain to common Senſe, that none are ſav'd, who live and dye in a State of *Damnation*, or under the Guilt of a great and grievous Sin.

Secondly, whatever clearly follows from the univerſal Tradition of the Catholick Church in all Ages, is clearly reveal'd.

But it is the univerſal Tradition of the Catholick Church in all Ages, that as all Men ought to be *Chriſtians*, ſo they ought to be Members of the Church of Chriſt, and to be in the *Catholick Communion*: Of which we have ſeen many Inſtances in the Anſwer to the third Queſtion.

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Hence it clearly follows, and is therefore clearly reveal'd, that none are ſav'd out of the Catholick Communion, unleſs they be out of it by an invincible Neceſſity, or by invincible Ignorance.

Thirdly, Whatever thoſe, which we call the *Apoſtolical* and *Nicene* Creeds, ſay of the Church, is ſo agreeable to Chriſtian Antiquity, that it is an univerſal Tradition of the Catholick Church in all Ages.

But if the *Apoſtolical Creed* be always true; Chriſt has always upon Earth *the Holy Catholick Church*, that is, *the Holy, Orthodox, and Univerſal Church*, from which a Man can have no juſt Reaſon to be ſeparated.

And if this Creed be true; this *Church* is alſo *the Communion of Saints*, ſo that all, who are juſtify'd upon Earth, are in it, either *actually*, or in *Deſire*.

Again, if the *Nicene Creed* be always true; Chriſt has always upon the Earth, *One, Holy, Catholick, and Apoſtolick Church*, or *One, Holy, Orthodox, Univerſal*, and *Apoſtolical Church*. So that thoſe, who are ſeparated from it, are neither in the Church of *Chriſt*, nor in Communion with the *Apoſtles*. They are not in the Church of *Chriſt*, becauſe they are not in the *Univerſal* Church: Nor are they in Communion with the *Apoſtles*, becauſe they are not in their Church, in the Church which they built, or in the *Apoſtolick Church*.

Their Caſe therefore is *deſperate*, unleſs they can plead either invincible Neceſſity, or invincible Ignorance. And as this clearly follows from the two *Creeds*, that is, from the univerſal

univerſal Tradition of the Catholick Church in all Ages; it is clearly reveal'd.

They are not juſtify'd in the Sight of God, if by their own Fault they are out of that Church, which alone is *the Communion of Saints*. Not that all are *Saints* in it, but that (ſetting aſide invincible Neceſſity and invincible Ignorance) there are no *Saints* out of it.

They are condemn'd by their *Creeds*, and in them by the univerſal Tradition of all Ages, if they are not in that Church, which is only *One*, *Holy*, *Catholick and Apoſtolical*, that is, if they are not in the *Catholick Communion*.

Sixth QUESTION.

Are not all Religions indifferent?

ANSWER, 'TIS certain, they are not. For if all Religions are indifferent; it is indifferent whether you be a Chriſtian, a Turk, a Jew, or a Pagan: It is indifferent, whether you prefer the Bible to the Alcoran, or the Alcoran to the Bible: Whether you praiſe or blaſpheme Jeſus Chriſt: Whether you believe him to be the Son of God, or to have been the worſt of Men: Whether *Mahomet* ought to be eſteem'd a great Prophet, or a great Impoſtor: Whether you adore the Supreme God, or Devils, and the Heathen Deities, *Mars*, *Juno*, *Venus*, &c.

Secondly, If all Religions are indifferent; it is indifferent, whether you believe the Holy Scripture, or not: Whether you be a Catholick

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lick, an Arian, a Socinian, a Protestant, a Manichæan: It is indifferent, whether ye give divine Worship to the B. Trinity, or not Whether you say, that the Father, the Son and the H. Spirit are one and the same God; or that the Son and the Holy Spirit are Creatures only, that the Father made the Son, and that the Father and Son made the H. Spirit: It is indifferent, to believe it Piety, or Blasphemy and Idolatry, to adore Jesus Christ: It is indifferent, whether you adore him in the Sacrament, or say that it is Impiety to do it: It is indifferent, whether Baptism be a necessary Sacrament, or an unnecessary Ceremony: Whether in Christ there be one Person, or two; two Natures, or one: Whether the H. Spirit proceeds from the Father and the Son, or the Creeds ought to be reform'd in which this is affirm'd: It is indifferent to hold, that Men in this Life have free Will, or that they have it not: That God is, or is not the Author of Sin: That he foresees Things to come, or does not foresee them: That it is necessary, or impossible to keep his Commandments: It is indifferent, whether you be a Catholick at *Rome*, or a Calvinist at *Geneva*, a Lutheran in *Germany*, an Anabaptist in *Holland*, a Turk in *England*, and a Quaker in *Pensilvania*.

Thirdly, If all Religions are indifferent; is it because they are all true, or because a Man may be sav'd as well, if he does not worship *God in Spirit, and Truth*, as if he did? The *first* is against common Sense, which tells us, that Contradictories cannot be true, or that it is impossible to be and not to be at the same Time.

The *Second* is againſt the Goſpel, S. John. iv. Chap. v. 23, 24. Queſt. 7.

Fourthly, *Without Faith it is impoſſible to pleaſe God*, Heb. xi. *v.* 6. *He, who believes not in* Jeſus Chriſt, *is condemn'd already*, S. John, iii. *v.* 18. *He, who believes not, ſhall be damn'd*, S. Mar. xvi. v. 16. 'Tis alſo impoſſible for a Heretick, remaining ſuch, to pleaſe God. For Hereſy is a *manifeſt Work of the Fleſh*, excluding Men from *the Kingdom of God.* (1) But there are ſome Religions of Infidels, and of Hereticks. Therefore all Religions are not indifferent.

Laſtly, Whoever thinks all Religions indifferent, muſt either think them all in the right, or all in the wrong; or ſome of them in the right, ſome in the wrong. If he thinks them all in the right; he muſt teach us the Art of reconciling Contradictions. If he thinks them all in the wrong; he cannot imbrace any of them without Hypocriſy. If he thinks ſome of them right, others wrong; how can he think them all indifferent?

Seventh QUESTION.

Is not every one ſav'd, who lives according to his Conſcience?

ANSWER, 'TIS certain, he is not. For a Man's Conſcience it ſelf is oft a damnable and damning Sin: As appears, both

(1) Gal. v. *v.* 19. 20. 21.

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both by the Scripture, and by common Sense.

First, the Scripture tells us, (1) *There is a Way, which seems right to a Man, but the End of it are the Ways of Death.*

Secondly. We cannot doubt, but those wicked Men, who sought the Blood of Christ, and of his Apostles (tho' they had seal'd their Doctrine and Innocence with unconteſted Miracles) sinn'd grievously by it. But these Wretches acted according to their *Conscience*: For (2) *the Time comes, that whoever kills you, will think, that he does God Service.* Therefore a Man's *Conscience* it self may be, and is oft, a damnable and damning Sin. The same may be said of those, who put the Martyrs to Death, either in the primitive, or in latter Ages.

And from hence it is also plain, that *Ignorance* is oft a damnable and damning Sin. As it was both (3) in the *People*, and their *Rulers*, who put Christ to Death: As well as in those, who imbrued their hands in the innocent Blood of the Apostles, and of the Martyrs.

Thirdly, a Man's *Conscience* is nothing else, but the Judgment, or Opinion, which he has concerning his Duty. And how often is this Judgment, this Opinion, both rash, and criminal?

Fourthly, it is manifest to common Sense, that a Person's *Ignorance*, and his *Conscience* is a grievous Sin in all these Cases:

1*st*.

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(1) Prov. xvi. *v.* 25. (2) S. John xvi. *v.* 2. (3) Acts iii. *v.* 14, 15, 17.

1ſt. If it proceed from unreaſonable and unjuſt Prejudices.

2*dly*, If it be joyn'd either with *Obſtinacy*, or with a great *Neglect*, in Matters of Religion.

3*dly*, If it proceed from any wicked Paſſion, as from Malice, Hatred, Envy, Raſhneſs, Pride, or a perverſe Will.

And becauſe wicked Men, who have not a due Regard to God, as *Pagans*, *Jews*, *Turks*, and *Hereticks*, fall under one or other of theſe Caſes; hence their *Conſcience* is generally their greateſt Crime.

A wicked *Pagan* thinks it is a Sin, not to worſhip the Gods of his Country. Will he then be ſav'd by Idolatry? Or rather is not his *Conſcience* a wicked and damnable Sin?

A wicked *Jew* thinks it is a Sin, not to blaſpheme *Jeſus*. Will Blaſphemy then ſave him? Or is not his *Conſcience* erroneous, obſtinate, perverſe and wicked?

A wicked *Turk* thinks it is a Sin, to believe the Bible, and not believe the Alcoran; to believe in *Jeſus Chriſt*, and not to believe *Mahomet*. Will Impiety then ſave him? Or is not his *Conſcience* corrupted and diabolical?

A wicked *Heretick* thinks it is a Sin, to believe, as the Catholick Church does. Will he then be ſav'd by being obſtinate and malicious? Or rather is not his *Conſcience* a Crime?

No Rule therefore can be more deceitful, and falſe, than that *every one is ſav'd, who lives according to his Conſcience.*

Eighth

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Eighth Question.

Is not every one ſav'd who lives well?

Answer, Living *well* may be underſtood two different Ways. 1ſt. In regard only to *moral Honeſty*, betwixt Man and Man. 2dly, in regard to *moral Honeſty*, and to all other *Chriſtian Duties* neceſſary to Salvation, of what kind ſoever they be, whether they have an immediate Relation to God, to our Neighbour, or to ourſelves.

In this latter Senſe of the Word, *whoever lives well*, is ſav'd. Nay, tho' a Perſon has liv'd *ill*, if he repents as he ought, and afterwards obſerves, till his Death, all *Duties* neceſſary to Salvation; he is undoubtedly ſav'd. For one of theſe *Duties* is to love God above all things. And how can this *Love* and *Damnation* be conſiſtent?

II. But *moral Honeſty*, altho' it be neceſſary, is not ſufficient to Salvation. It is a neceſſary Duty; but not the only Duty, which is neceſſary. For he is *morally honeſt*, who wiſhes the temporal Good of his Neighbour: Who neither injures him in Fact, nor in Deſire: who pays his Debts: Who reſtores ill-gotten Goods, and injur'd Fame: Who is careful in the Obſervance of all Duties betwixt Man and Man. But more than this is neceſſary to Salvation.

For

For (1) *without Faith it is impoſſible to pleaſe God.* But *moral Honeſty* may be without Faith. It may be in any Communion of Jews, of Turks, of Infidels, and of Atheiſts. For he, who does not believe a God, may, by a Principle of *Natural Honeſty*, be ſo modeſt, kind, and reaſonable in his Behaviour, as neither to injure any one, nor to deſire to do it. It is not therefore plainer, that two and two make four; than it is, that, ſuppoſing the Truth of the Holy Scripture, *moral Honeſty* is not ſufficient to Salvation.

III. But, if joyn'd with a *Belief* in Chriſt, is it not ſufficient? Tis certain, it is not.

First, Becauſe many other Duties are neceſſary to Salvation:

As 1ſt. Repentance, after the committing of any great Sin, S. Luke xiii. *v.* 3. 5.

2dly, The avoiding of Hereſy and Schiſm, Gal. v. *v.* 20.

3dly, The Receiving of Baptiſm, S. Mat. xxviii. *v.* 19. S. John iii. v 5.

4thly, the being a Member of that Church, which is (2) *the Pillar and the Support of Truth*, and to which (3) *the Lord added daily ſuch as ſhould be ſav'd.*

Secondly, Becauſe it is impoſſible for Men to pleaſe God, without theſe Conditions:

The *firſt*, and Fountain of all the reſt, is that they love God (4) above all things; more than (5) *Father*, or *Mother*, or *Wife*, or *Children*, or *Brothers*, or *Siſters*, or even their own *Lives.*

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(1) Heb. xi. *v.* 6. (2) 1 Tim. iii. *v.* 15. (3) Acts ii. *v.* 47. (4) S. Mat. xxii. *v.* 37. 38. (5) S. Luke xiv. *v.* 26.

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The *Second* is, that they ſeek in the (6) *firſt place* the *Salvation* of their Souls, and give the Preference before all other Concerns; tho they ſhould diſoblige their neareſt and beſt Friends by it, and ſhould forfeit whatever is dear to them in the World.

The *third* is, that they uſe their beſt endeavours, to know all neceſſary Duties towards God, towards their Neighbour, and towards themſelves, and that they faithfully comply with theſe Duties when known, S. Mat. vii. *v.* 27.

The *fourth* is, that they deſire, and in effect procure, as far as their Circumſtances permit, the Spiritual Good of their Neighbour; and that they promote his Salvation, as they ought to do their own. S. Mat. xxii *v.* 39.

Has he not then a large ſhare of Stupidity, who can perſwade himſelf, that every one is ſav'd, who in general believes in *Chriſt*, and is *morally honeſt*?

IV. But is not every one ſav'd, who believes in Chriſt, if he is morally honeſt, and lives according to his Conſcience? It is certain again, that he is not. Becauſe his *Conſcience*, in regard to many other Duties neceſſary to Salvation, may be it ſelf a grievous Sin, as was fully prov'd in the Anſwer to the *Seventh Queſtion*.

And if his *Ignorance* be *criminal*, in relation to any one Duty neceſſary to Salvation; it is not plainer to a Chriſtian, that two and two make four, than it is, that he is not in a State of

(6) S. Mat. vi. *v.* 33.

of Salvation. For is it not plain to common Senſe, that *criminal Ignorance* is a *Crime*, and that all *Crimes* are inconſiſtent with Salvation? Or, which is the ſame thing, that every *Crime* is a deadly and damnable Sin, which (without Repentance, and Amendment of Life) is a damning Sin, or a Sin attended with Damnation? Chap. 1. Queſt. 9.

Ninth QUESTION.

Can not a Man have a ſaving Faith in any Communion of Chriſtians?

ANSWER. BEFORE I give a direct Anſwer, I muſt beg leave to ask a few Queſtions of the ſame Kind.

The *firſt* is: Could not a Man, in the Time of the Apoſtles, have a ſaving Faith, without being in *Communion* with them (as the firſt Chriſtians were; of whom it is ſaid Acts. ii. v. 42, that (1) *they continued ſtedfaſt in the Doctrine of the Apoſtles, and in Communion with them*) and without being in *the Church, to which the Lord added daily ſuch as ſhould be Sav'd?* v. 47.

The *Second* is: Can not a Man have a Saving Faith without *Baptiſm*? S. Mat. xxviii. v. 19; S. John iii. v. 5.

The *third* is: Cannot a Man have a ſaving Faith in a *Schiſmatical* Communion? Gal. v. v. 20.

(1) Ησαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν Ἀποστόλων, καὶ τῇ κοινωνίᾳ.

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The *fourth* is: Cannot a Man have a ſaving Faith, without paying his Debts, without reſtoring ill-gotten Goods, and the Fame of thoſe, whom he has Slander'd? S. Matth. vii v. 12.

II. My Anſwer then is, that a Man may probably have a ſaving Faith in any Communion of Chriſtians, *who believe the Trinity and the Incarnation*; if nothing hinders him from being in the Catholick Communion, but *invincible Neceſſity*, or *invincible Ignorance*.

The Reaſon of the firſt Limitation, is becauſe ſome learned Divines are of Opinion, that, Since the Goſpel was fully publiſh'd, God does not give a *Saving Faith*, but only to thoſe, who believe the two great Myſteries of Chriſtianity, I mean the *Trinity* and the *Incarnation*.

The *Second* Limitation follows from what was ſaid in Anſwer to the *ſecond* and *fifth* Queſtion of this Chapter.

III. This Anſwer may or might be given to the four *Queries* numb. I.

To the *firſt*, I anſwer, that he could not: unleſs invincible *Neceſſity*, or invincible *Ignorance* of his Duty hinder'd him from being in that *Church*, and in that Communion. The ſame Exception may be applied to the other three Queries. For a Man may have a ſaving Faith without *paying his Debts*, if it be impoſſible for him to pay them, or if he has an invincible Ignorance of his being in Debt. Either of which alſo excuſe him from *reſtoring* ill-gotten Goods, and the Reputation of his injur'd Neighbour.

A *Saving Faith* implies two things. The *firſt* of theſe is a Knowledge (by Faith) of the chief

chief Myſteries of Chriſtianity. Eſpecially, it is a Knowledge of God, and of Jeſus Chriſt: *knowing, that a Man is not juſtify'd ——— but by the Faith of Jeſus Chriſt*, Gal. ii. *v*, 16. See Acts iv. *v.* 12; Rom. iii. *v.* 22, 25, 26, 27, 28, 30; S. John iii. *v.* 18, 36. Hence S. (2) *Auguſtin*: *No one*, ſays he, *has* A TRUE AND SURE HOPE *of living always, but he who acknowledges the Life, which is Chriſt, and who by the Door enters into the Fold.* Chap. 1. Queſt. 9.

'Tis alſo (3) probable, that none, of riper Years, have a ſaving Faith, without the Knowledge of the *Trinity*, and the *Incarnation*: in which Senſe School-men ſay, that this Knowledge is neceſſary to Salvation *neceſſitate Medii.*

The *ſecond* Thing requir'd to a *ſaving Faith*, is that you comply effectually with all Duties neceſſary to Salvation, of which you are not *invincibly ignorant*, and which it is not impoſſible for you to obſerve in your preſent Circumſtances: As, to pay your Debts; to reſtore ill-gotten Goods, and injur'd Fame; to avoid every Schiſmatical Communion; to be join'd in Communion with the Catholick Church. For to ſay, that a Man has a *ſaving Faith*, who neglects any one Duty neceſſary to Sal-

 vation,

(2) *Non eſt autem cuiquam ſpes vera & certa ſemper vivendi, niſi agnoſcat Vitam, quod eſt Chriſtus, & per januam intret in Ovile.* Tract. xlv. in Joan.

(3) *Poſt promulgatum ſufficienter Evangelium, fides Incarnationis explicita eſt omnibus ad ſalutem neceſſaria neceſſitate præcepti, ac etiam (ut probabile eſt) neceſſitate medii.* —— *Fides ſanctiſſimæ Trinitatis explicita eſt ad ſalutem neceſſaria, ſicut fides Incarnationis, Sylvius 2da. 2dæ Q.* ii. *Art.* viii. *Concl.* 6. 7.

Chap. 1. vation, is as manifeſt a Contradiction, as it
Queſtio would be to ſay, that two and two make
Seven.

Tenth Question.

Is not this the word of Faith, that if you ſhall confeſs with your Mouth the Lord Jeſus, and ſhall believe in your Heart, that God has raiſed him from the dead, you ſhall be ſaved? Rom. x. *v.* 9.

Answer. THeſe words are very true as S. *Paul* underſtood them: that is, if you omit no other Chriſtian *Duty neceſſary* to Salvation. But it would be extremely ſilly to conclude from this Text, that there are no Duties neceſſary to Salvation, but only two: 1ſt. to *confeſs* Jeſus Chriſt, in Time of Perſecution, before a Magiſtrate. 2ly. to *believe* Chriſt's Reſurrection, and ours; and that he has a real Body.

For was it not in S. *Paul*'s Time, a neceſſary Duty,

1ſt. To be join'd, in Faith and Communion, with the *Apoſtles*, Acts ii. *v.* 42, and to be in that *Church*, to which *the Lord added daily ſuch as ſhould be ſaved*? *v.* 47.

2ly. To be *baptiz'd*? S. Matth. xxviii. *v.* 19; S. John iii. *v.* 5.

3ly. To avoid *Hereſy*, and Schiſm, and all other *manifeſt Works of the Fleſh*, which exclude Men from the *Kingdom* of Heaven? Gal. v. *v.* 19, 20, 21.

4ly.

4ly. To be morally *honeſt*, and to injure no one in his Life, in his Goods, or in his Reputation? S. Matth. vii. *v.* 12. Chap. 1. Queſtio

5ly. To keep the Ten *Commandments*, as far as they are Precepts of the Law of Nature? S. Matth. xix. *v.* 17.

6ly. To love *God* above all things, and our *Neighbour* as our ſelves? S. Matth. xxii. *v.* 37, 38, 39.

7ly. To believe the Books of the Old Teſtament, and thoſe of the New, which were then publiſh'd; to pardon Injuries, S. Matth. vi. *v.* 15; to believe the whole Chriſtian Revelation?

II. But if there be ſo many Chriſtian Duties, neceſſary to Salvation, why did S. *Paul* mention only two, Rom. x. *v.* 9? The Reaſon of this might be, becauſe they were then moſt remarkably in Danger of not being obſerved.

To *confeſs* Jeſus Chriſt, and his Doctrine, in a perſecuting Age, is the moſt difficult Act of Religion. And the *Reſurrection* was the firſt and moſt known Part of Chriſtianity, which ſtartled the Philoſophers, and the wiſe Men of the World. Of which we have a manifeſt Inſtance in S. *Paul's* Preaching before the Athenian Judges in the *Areopagus*, Acts xvii. *v.* 32, 33. And all, or moſt of the Hereticks in S. *Paul's* Time, denied both the *Reſurrection* (as (1) *Hymenæus* and *Philetus* alſo did) and the *Neceſſity* of confeſſing Chriſt before a perſecuting Magiſtrate. Of both which we

(1) 2 *Tim.* ii. *v.* 17, 18.

Chap. 1. we have ſeveral Inſtances in Monſieur (2) Tillemont's Account of them. So that, ſuppoſing a Compliance with theſe two Duties, S. Paul did not fear, but the reſt would be obſerv'd.

Queſtion

Eleventh Question.

Do we not read, whoever believes, that Jeſus is Chriſt, is born of God, 1 John v. *v.* 1? *And that* God is no Reſpecter of Perſons; but in every Nation, he, who fears God and works Righteouſneſs, is acceptable to him, Acts x. *v.* 34, 35? *And laſtly, that* whoever ſhall call upon the Name of the Lord, ſhall be ſav'd, Rom. x. *v.* 13?

Answer. THIS Queſtion is ſo like to the laſt, and has ſo little Difficulty in it, that it may be diſpatch'd in a few Words.

Cerinthus made (1) Jeſus and Chriſt two different Perſons. Againſt him S. *John* ſays, *whoever believes, that Jeſus is Chriſt, is born of God*, if he lives according to Chriſtian Faith, that is, if he obſerves all Duties neceſſary to Salvation. For *Faith, without Works* neceſſary to Salvation, *is dead*, S. James ii. *v.* 17, 20, 26.

Again, whoever is *born of God*, is in a preſent State of Salvation. To ſuppoſe therefore, that

(2) *Tom.* 2. *Mem. Eccl. Edit.* 1. *p.* 40, 41, 43, 48, 51, 54, 55, 58, 63.

(1) *Tillem. Mem. Eccleſ. Tom.* 2. *pag.* 62.

that he is deficient in any Duty neceſſary to *Salvation*, is as plain a Contradiction, as a rational Brute, or a ſquare Circle. Chap. 1. Queſt 11

II. *In every Nation, he who fears God, and works righteouſneſs, is acceptable to him.* But did he *fear God, and work righteouſneſs*, in St. *Peter*'s Time, who did not obſerve all Duties neceſſary to Salvation? who did not love God above all things? who did not keep the Commandments? who was not in Communion with the *Apoſtles?* who was not in the Catholick Church?

III. *There is no Difference between the Jew, and the Greek*, Rom. x. *v.* 12. *For whoſoever ſhall call upon the Name of the Lord, ſhall be Saved*, if he omit no other Duty neceſſary to Salvation. One of theſe Duties is Prayer. But was Prayer, in St. *Paul*'s Time, the only neceſſary Duty? Was it not then neceſſary to *confeſs with the mouth the Lord Jeſus, and to believe with the heart, that God had rais'd him from the dead*, Rom. x. *v.* 9? Was not *Charity* neceſſary, 1 Cor. xiii. *v.* 1, 2, 3? Was it not neceſſary to avoid *Hereſy*, and all other Crimes, Gal. v. *v.* 19, 20, 21; 1 Cor. vi. *v.* 9, 10? Was it not neceſſary to be baptiz'd, Rom. vi. *v.* 3, 4, 5? And to be a Member of that Church, to which *the Lord added daily ſuch as ſhould be ſav'd*, as St. *Paul*'s Diſciple tells us, Acts ii. *v.* 47?

Prayer is a Chriſtian Duty. But in a (2) Schiſmatical Congregation it is not *Praying*, but *Howling*.

(2) *Catholica jubilet. Catholica totum tenet. Quicunq; partem tenet, & a toto præciſus eſt, ululare vult, non jubilare, S.* Aug. in Pſal. lxv. *v.* 1. Hebr. lxvi.

Chap. 1.
Queſt 12

Twelfth QUESTION.

Does not the Scripture ſay, or ſuppoſe, that of all Religions a Remnant ſhall be ſav'd?

ANSWER. THE Scripture ſuppoſes no ſuch thing. But Men, who are reſolv'd to live and die in Error, will never want a Text for it: As the Prince of Darkneſs did not want one againſt *Chriſt* himſelf, S. Matth. iv. *v.* 6.

II. A Remnant only of the Jews was to *return from Babylon.* Iſa. x. *v.* 20, 21, 22.

This, according to S. *Paul*, Rom. ix. *v.* 27, was a Figure, that the *Synagogue* would remain in the Slavery of Sin, and that only a ſmall *Remnant* of it, to wit, the Apoſtles, and a few Chriſtians of the Jewiſh Nation, ſhould be ſav'd. But what Relation has this to the ſaving of a *Remnant* of all Religions, of Chriſtians, Jews, Turks, and Pagans, or of any Religion out of the *Catholick Church*, which we profeſs in the Creed? that is, out of the *Orthodox* and *Univerſal Church*, to which *the Lord adds daily ſuch as ſhall be ſav'd?*

III. In ſome Chriſtians, who are Members of the Catholick Church in *Deſire*, *invincible Neceſſity*, and *invincible Ignorance* may be excepted, with Reaſon, from the known Principles of Chriſtianity: But of theſe two Exceptions we have no expreſs mention in the Scripture.

Thirteenth

Thirteenth QUESTION.

Is not Reformation, in wicked Times, a real and great Bleſſing?

ANSWER. A Reformation of *Manners* is ſo great a Bleſſing, that it ought to be, and is, the Endeavour of all good Paſtors, and the Prayer of all good Chriſtians. But to leave the Communion of the Catholick Church, and to reform her *Faith*, is no Bleſſing at all.

II. I have already (1) mention'd the chief Reformations of Catholick Faith, which began in the firſt Century, but did not end with it. For the (2) *Simonians* continued till after the middle of the third Century, and the (3) *Gnoſticks* till the end of the fourth.

III. The chief Reformers of Catholick Faith in the ſecond Century, were *Elxai*, *Saturninus*, *Baſilides*, *Carpocrates*, *Valentinus*, *Marcion*, *Tatian*, and *Montanus*.

1. *Elxai*, and his Followers, the *Elceſaites*, (4) held it lawful to renounce the Chriſtian Faith in Words, provided you kept it in your Heart. In all the Books of the Old and New Teſtament they receiv'd ſome Sentences, except the Epiſtles of S. *Paul*, which they wholly rejected.

2. *Satornilus*, or *Saturninus*, and his Diſciples, (5) deny'd the Reſurrection. They ſaid, that

(1) *Queſt.* I. *Num.* iv. (2) *Tillem. Tom.* 2. *p.* 42. (3) *Ibid. p.* 57. (4) *Ibid. p.* 234, 235. (5) *Ibid: p.* 237, 238.

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that the God of the Jews was not God the Father, who made the Angels, but only one of the ſeven Rebel-Angels, which, without his Knowledge, made the World. That Part of the old Prophecies came from theſe Angels, and the other Part from Satan, their Enemy. That ſome Men are good, ſome bad, by Nature. That Chriſt had not a real Body; but came to deſtroy the God of the Jews.

3. *Baſilides*, and his Sect increas'd the Fable. (6) They ſaid, there were ſeveral Generations in God; and that the laſt of them produc'd the Angels who made the firſt Heaven: That theſe Angels produc'd others, who made the ſecond Heaven; and ſo forward, till there came to be an infinite number of Angels, and 365 Heavens. Hence *Abraxas* or *Abraſax* was, to this Sect, a ſacred Name; becauſe the *numeral* Letters of it in the Greek are 365. They ſaid, that the God of the Jews is one of the Angels of the laſt Heaven, under which we live; that theſe made our World, and divided it amongſt themſelves: but that they all oppos'd the God of the Jews, becauſe he would ſubject all Nations to his. They deny'd the Reſurrection. They held that Chriſt was only a Man in Appearance: That *Simon* of *Cyrene* was crucify'd inſtead of him: That it is lawful to deny Chriſt in Time of Perſecution: That the only Puniſhment of Sin, after this Life, is that the Soul paſſes from one Body to another. They

α α α β	3
ρ	100
σ	200
ξ	60
	365

(6) *Ibid. p.* 240, 241.

They reform'd both the Old and New Teſtament.

4. *Carpocrates*, and his Followers, excell'd the reſt in Impudence and Infamy. (7) They had Wives in common: They held, that no Action is of itſelf a Sin, and that it is every one's Duty to paſs through all Degrees of Immodeſty. They receiv'd the Goſpel of St. *Matthew*, but deny'd the Reſurrection.

5. *Valentinus*, and his Sect, divided the Godhead into thirty Ages, or Affections, fifteen of which were Males, and fifteen Females; and adorn'd them with many other Fictions. (8) They held, that Chriſt had a Mortal Body only in Appearance: That his true Body was immaterial, inviſible, and impaſſible, which paſs'd through the Virgin Mother, without taking any thing from her. They ſaid, there are three Sorts of Men, *Earthly*, *Animal*, and *Spiritual*: That *Earthly* Men cannot be ſav'd, whatever they do; that *Animal* Men, or Catholicks, may be ſaved by Faith and good Works; but that they themſelves, who were *Spiritual* Men, could not miſs being ſav'd, what Sins ſoever they committed. They ſaid, that Martyrdom was a Folly; that Catholicks had corrupted the Scriptures: And they deny'd the Reſurrection.

6. *Marcion*, and his Sect (9) held, that there is a good and bad God: That the Creator, and God of the Jews, is a bad God, cruel and inconſtant; and that Jeſus Chriſt is the

(7) *Ibid. p.* 277, 278. (8) *Ibid. p.* 284, 285, 286. (9) *Ib. p.* 291, &c.

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the Son of the good God, who came to ruin the Creator, his Law, his Prophets, and all his Works. They deny'd the Reſurrection, and that Chriſt had a real Body. They rejected the Old Teſtament, and a great Part of the New. They ſaid, that when Chriſt deſcended into Hell, he ſav'd the Souls of *Cain*, of the *Sodomites*, and of all other Sinners; but left *Abel*, *Noe*, *Abraham*, and the others, who were juſt, in Hell, becauſe they did not come to meet him.

7. *Tatian*, and his Followers the *Encratites*, (10) held two Gods; and that the Creator, who was the God of the Jews, was the ſecond. They ſaid, that Chriſt had not a real Body, and wholly condemn'd the Uſe of Marriage. In conſecrating the Chalice, they made Uſe of Water only. And a conſiderable Branch of them, call'd *Severians* (from *Severus* a Follower of *Tatian*) abhorr'd St. *Paul* and his *Epiſtles*, and rejected the *Acts*.

8. *Montanus*, a Demoniack, pretended, that it was reveal'd to him, that (11) Chriſtians ought to faſt more ſeverely than they did: That great Sinners ought not to be admitted to Pardon: That it is unlawful to fly in time of Perſecution: And that no one ought to marry twice, tho' St. *Paul* had permitted it, 1 Cor. vii. *v.* 8, 9, 39. And in theſe Points he was follow'd by the *Montaniſts*.

But theſe Sects did not end with the ſecond Century. *Marcion* had ſo many Followers in (12) *Italy*, in *Egypt*, in *Paleſtine*, in *Arabia*, in

(10) *Ib.* 450, 451. 452. (11) *Ib. p.* 472, 473. (12) *Ib. p.* 307.

Syria, in *Cyprus*, in *Thebais*, and in *Perſia*, that St. *Juſtin* ſaid of him, that (13) *he had taught many* ALL OVER THE WORLD *to blaſpheme the Creator.* And his Sect continued to the middle of the fifth Century; at which time *Theodoret* converted (14) above a thouſand *Marcionites* in his own Dioceſs. The *Montaniſts* alſo continued till (15) after the middle of the ſame Century. Chap. 1. Queſt 13

IV. The chief Reformers of Catholick Faith, in the third Century, were the *Novatians*, the *Sabellians*, the *Manichæans*, and the *Hieracites.*

1. The *Novatians* held, (16) that thoſe, who deny'd their Faith in time of Perſecution, ought not to be admitted to Pardon: And that ſecond Marriages are unlawful.

2. The *Sabellians* held, that the Father is both the Son and the Holy Spirit. But *Sabellius* was not the firſt Author of this Sect. *Praxeas*, (17) in the beginning of the third Century, preach'd this Error in the Weſt, and *Noetus*, (18) about the ſame time propagated it in *Aſia*. Hence the Followers of it are by the Latins (19) call'd *Patropaſſians* or *Patripaſſians*, becauſe they believed, that the *Father* was crucify'd; and by the Greeks *Noetians*, and *Sabellians.*

3. The *Manichæans* held, that (20) there are two ſovereign, eternal, immortal, and oppoſite

(13) Κατὰ πᾶν γένος ἀνθρώπων πολλὰς πεποίηκε βλασφημίας λέγειν, *Sz Juſt. p.* 70. *A. Edit. Pariſ. an.* 1636. (14) *Tillem. T.* 2. *p.* 307. (15) *Ib. p.* 485. (16) *Tillem Tom.* 3. *p.* 472, 474 (17) *Tillem. T.* 4. *p.* 237. (18) *Ib. p.* 238. (19) *Tillem. T.* 3. *p.* 75. *T.* 4. *p.* 240. (20) *T.* 4, *p.* 368, &c.

Chap. 1. Quest 13

poſite Natures, (one the Author of Good, the other of Evil) both vaſtly extended, but independent of each other, and confin'd to their proper Places. Theſe they often call'd two Gods; tho' commonly they reſerv'd that Title to the Author of Good, and nam'd the other Satan, Matter, Darkneſs, and the Nation of Darkneſs. They ſaid, that before the World was made, there was a Fight betwixt theſe two Natures, in which God was forc'd to abandon a Piece of himſelf to Matter. And that, to recover by degrees part of his impriſon'd and defil'd Subſtance (for the whole, they ſay, will never be reſtor'd to him) he made the World. That Parts of this impriſon'd Subſtance are in all Bodies, both in Heaven and Earth. That ſome Pieces of it are commonly releas'd by what the *Manichæans* eat, but that they are more tyed to Matter by Generation. Whence they concluded it to be utterly unlawful for married Perſons to beget Children. They alſo believed, that the Light, which we ſee, is a Part of God's Subſtance: That an infinite Multitude of Gods and Angels came from the Subſtance of God by Generation; and that *Moſes* did ill to forbid the Worſhipping of ſtrange Gods. Matter had alſo its Princes of Darkneſs: And one of theſe they ſaid, gave the Law to *Moſes*, and ſpoke by the Prophets. They believ'd, that every Man has two Souls; one eſſentially good, from God; the other neceſſarily wicked, from Matter: That there is no Reſurrection: No free Will: That Chriſt had not a real Body: That all Trees, Plants, and Graſs have a ſenſitive Soul, and that it is Murther to kill them:

That

That the Serpent, which ſpoke to *Eve*, is Je- Chap. 1.
ſus Chriſt. They rejected the Old Teſtament. Queſt 13
They ſaid, that Catholicks had forg'd Part of
the New, and had corrupted the reſt. They
blam'd the Honour, which the Church gave
to Martyrs.

This Sect had two Parts, to wit, the perfect and the imperfect *Manichæans*. The firſt by them were call'd the *Elect*; the latter, *Hearers*. Theſe were permitted to marry, provided they did not beget Children; to eat Fiſh and Fleſh, provided they did not kill it; to drink Wine, and to cultivate the Earth: All which were unlawful for the *Elect*. Their Faſting Days were chiefly *Sunday* and *Monday*, in Honour of the Sun and Moon. *Sunday* was alſo faſted (even by the *Hearers*) in Contempt of Chriſt's Reſurrection. Twelve of the *Elect* were call'd Maſters, and the Thirteenth was the Head of the Sect. It belong'd to theſe Maſters to ordain 72 Biſhops; as it did to the Biſhops to ordain Prieſts and Deacons. They held it unlawful for any one to give Meat or Drink to any poor People, but only to the *Hearers*, or to the *Elect*. From condemning Marriage, from renouncing Pleaſure, from drinking Water, and from wearing Sackcloth, they aſſum'd, from former Hereticks, the Titles of *Encratitæ*, *Apotactitæ*, *Hydroparaſtatæ*, and *Saccophori*.

4. The *Hieracites*, ſo call'd (21) from *Hierax*, a Learned but Heretical Writer of the third Century, held, that Marriage is contrary to the Goſpel. So that they receiv'd none into

(21) *Ib. p.* 412.

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into their Communion, but Virgins, Monks, Bachelors, Widowers, and Widows. They deny'd the Reſurrection; and believ'd that Children could not go to Heaven, if they dyed before they came to the Uſe of Reaſon.

But theſe Hereſies did not end with the third Century. The *Novatians* continued to (22) the End of the ſixth. The *Manichæans* began in *Perſia*, and (23) from that Extremity of the *Eaſt* were ſpread through all Countries to the fartheſt Parts of the *Weſt*. And altho' the Laws of Chriſtian Emperors were very ſevere againſt them, and the Great *Theodoſius* (24) had condemn'd their *Elect* to Death; yet they (25) continued to the End of the ſixth Century, and farther. St. *Auguſtin*, before his Converſion to the Catholick Faith, was (26) nine Years a *Hearer* in this Sect.

V. The chief Reformers of Catholick Faith, in the fourth Century, were the *Donatiſts*, the *Arians*, and *Semi-Arians*, the *Apolinariſts*, the *Meſſalians*, and *Priſcilianiſts*.

1. The *Donatiſts* held, that (27) the Church of *all Nations* had periſh'd, by communicating with thoſe, whom they falſly accuſed of delivering the H. Scripture to Heathen Magiſtrates, in the Perſecution of *Diocleſian*; and ſo was reduc'd to their Communion only. They alſo (28) rebaptiz'd Catholicks, whom they drew over to their Schiſm.

2 The

(22) *Tillem.* T. 3. *p.* 493. (23) T. 4. *p.* 367. (24) *Ib. p.* 410. (25) *Ib. p.* 407. (26) *Ib. p.* 374, 377. (27) *Till. Tom.* 6, *p.* 2, 71. (28) *Ib. p.* 78.

2. The *Arians* (29) believed the *Son of God* to be a Creature; and that Chriſt, as Man, had not a human Soul diſtinct from the Word. Which was indirectly to deny the Divinity of the H. Spirit, whom no one ever ſuppos'd to be greater than the Son. Chap. 1. Queſt. 13

3. The *Semi-Arians*, or *Macedonians* (30) whatever they thought of the *Son*, in which Reſpect ſome of them were Orthodox, believed the *H. Spirit* to be a Creature.

4. The *Apolinarians* (31) held, that Chriſt, as Man, had not a ſenſitive Soul, or at leaſt that he had not a rational Soul, diſtinct from the Word; ſo that the Word did not aſſume our whole Nature. Beſides, *Apolinarius*, either by writing obſcurely, or by contradicting himſelf, and changing his Opinions, was alſo accuſed of (32) ſeveral other Errors; as that Chriſt's *Body* was conſubſtantial to the Divinity; that it was not taken from the B. Virgin, but eternal and uncreated; that the Divinity of the Word was paſſible, and mortal, *&c.*

5. The *Meſſalians*, or *Prayers*, whom the Council of [33] *Epheſus* calls Enthuſiaſts, and who were condemn'd [34] both by that, and other Councils, held, [35] that every one had from his Anceſtors a Devil, by whom his Soul was poſſeſs'd, and who always tempted him to Evil: That Baptiſm could not remove this

(29) *Ib. p.* 242, 243. (30) *Ib. p.* 412, 413, 527. (31) *Till. Tom.* 7. *p.* 602. (32) *Ib. p.* 604, *&c. Vide Apolinarii pro ſe apologiam, apud Natalem Alex. Sæc.* 4. *Cap.* 3. *Art.* 14. N. iv. [33] *Act.* 7. *Tom.* 3. *Conc. Labb. p.* 809 *A C.* [34] *Till. Tom.* 14. *p.* 449, 450. [35] *Till. Tom.* 8. *p.* 529, &c.

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Devil, but that Prayer can: That Spiritual Men have no need to faſt: That the B. Sacrament neither does Good, nor Harm; and that Baptiſm is of no Uſe: That a Man, who is perfect, may be equal to God in Virtue and Knowledge, and that Perjury cannot hurt him: That the *Meſſalians* ſee the B. Trinity with their corporal Eyes.

6. The *Priſcillianiſts* [36] held, that there is only one divine Perſon: That Jeſus Chriſt had no Being, before he receiv'd it of the B. Virgin, and that he only appear'd to be Man: That Satan was always what he is, and that he made the World: That the Bodies of Children in the Womb are form'd by him. They deny'd the Reſurrection. They condemn'd the Uſe of Marriage, and the Eating of Fleſh-meat, as impure. They admir'd judiciary Aſtrology, and ſubjected both the Souls and Bodies of Men to the Stars. They held it lawful to deny their Opinions with Perjury; it being a Rule with them, [37] *Swear, and forſwear, but keep the Secret.* They faſted on Sundays, and on Chriſtmaſs-day.

But theſe Hereſies did not end with the fourth Age. The [38] *Donatiſts* continued to the End of the ſixth Century. The [39] *Apolinariſts* ſubſiſted in the fifth: The *Arians* and the [40] *Priſcillianiſts* in the ſixth: And the [41] *Meſſalians* in the ſeventh.

VI.

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[36] *Till*, T. 8. *p* 492, &c. [37] *Jura, perjura, Secretum prodere noli.* [38] *Till. T. 6, p* 192, 193. [39] *Till.* T, 7. *p* 630. [40] *Till. T.* 8. *p* 527. [41] *Ibid. p* 536.

VI. The Reformers of Catholick Faith, in the fifth Century, were chiefly the *Pelagians*, the *Neſtorians*, and the *Eutychians*. Chap. 1. Queſt 13

1. The *Pelagians* deny'd Original Sin, and that Grace is neceſſary for the doing of good Works. They were condemn'd by the [42] Council of *Epheſus*, an. 431.

2. The *Neſtorians* held, that [43] Jeſus Chriſt is a meer Man; and conſequently, that the B. Virgin *Mary* was only the Mother of a *Man*; not the Mother of *God made Man*, or (which is the ſame thing) not the Mother of *the Word become Man*. And were alſo condemn'd by the Council of *Epheſus*.

3. The *Eutychians* held, that the Godhead and Humanity in Chriſt are only one Nature; ſo that he has not, in their Opinion, all the [44] natural Properties of each of them. The *Eutychians* were condemn'd by the [45] Council of *Calcedon*, an. 451.

But theſe Reformations did not end with the fifth Century. For the *Neſtorian* and *Eutychian* Hereſy is not yet extinct.

VII. It appears by theſe *Inſtances*, that a Reformation of Catholick Faith is no Bleſſing at all. Beſides, they give us a juſt and true Idea both of *Hereſy*, and of *Schiſm*. Of *Schiſm*, becauſe we ſee ſuch a Multitude of Sects cut off from the Catholick Communion. Of *Hereſy*, becauſe if the Catholick Church may be Judge in her own Caſe; or rather if ſhe may

[42] *Act.* 5. *Tom.* 3. *Conc. Lab. p.* 665. *E. & Act.* 7. *Can.* 1, & 4. *p.* 803, 806. [43] *Till. T.* 14. *p.* 308. [44] *See* the Church of Chriſt, *againſt Mr.* Leſly. *Tom.* 2. *p.* 207. [45] *In Definit. Fidei, Tom.* 4. *Conc. Lab. p.* 567.

Chap. 1. Quest 13

be Judge in the *Concerns of Religion*, with which Christ has intrusted her (as she always has been in seventeen Centuries, and always will be to the End of the World) I say, if we can stand to the Judgment of the Catholick Church in all Ages; *Heresy*, and a *Reformation of Catholick Faith*, is the very same Thing. And if she be always that, which the *Creed* professes her to be, *Universal* and *Orthodox* (that is, if the Scripture, and the Creed be always true) how can it be otherwise? For Heresy is an *Error against Faith*. And how can the Faith of an Orthodox Church be reform'd without *Error?* I might add, that Reformations have, in former Ages, done more Harm to the Church of Christ, and ruin'd more Souls, than the Sword of Heathen *Rome* ever did in the Hands of *Nero*, of *Domitian*, of *Decius*, and of *Diocletian*, when the Cruelty of the greatest Princes upon Earth, the Fury of the People, and the Force of the whole *Roman* Empire conspir'd to destroy Christianity. For tho' many weak and worldly Christians had not Courage to resist such a *Torrent* of Violence and Blood; yet this *Torrent* never carry'd whole Nations before it, as the Reformations of *Arius*, *of Nestorius*, of *Eutyches*, of *Photius*, and of others have done.

VIII. It appears also by the *Instances* from the five first Centuries, that Dissenting Sects are not less *Dissenters* in regard to each other, than in regard to the Catholick Church. But there are some Things in which they all agree.

First. All Dissenters lay Claim to *the Faith once deliver'd to the Saints*, S. Jude *v.* 3. and would

would be thought to *contend for it.* For with- Chap. 1.
out this, they can have no Pretence to Chri- Queſt 13
ſtianity. And as all diſſenting Sects lay claim
to *the Faith* firſt *deliver'd to the Saints :* So they all accuſe their Catholick Mother of *cauſal Schiſm*, by requiring unjuſt Terms of Communion. For, without this, they muſt neceſſarily grant themſelves to be Schiſmaticks.

Secondly. All Diſſenters either leave the *Catholick Communion* by their own free Choice, or are by the Cenſures of the Catholick Church excluded from it.

Thirdly. All Diſſenters whatſoever have always had a true and irreconcilable Hatred towards their Catholick Mother. Becauſe they had never Patience enough to bear either her Advice, her Reproofs, or her Cenſures.

Fourthly. No Diſſenters have ever fail'd to treat their Catholick Mother with Injuſtice, Miſrepreſentation, and Calumny : Which are the natural Effects of Hatred.

Fifthly. Whenever the Catholick Church has branded any Sects with the Mark of *Hereſy*; they have always taken Care to repreſent their innocent and injur'd Mother, as the worſt Part of *Chriſtendom*; to accuſe her of debauch'd Principles, of manifeſt Corruptions, of great and groſs Errors; of adulterating the Original Faith; of Scandal, Impiety, and Apoſtaſy. She has condemn'd all Hereſies and Sects, with which ſhe has co-exiſted in ſeventeen Centuries. And all Hereſies and Sects, which ever were in ſeventeen Centuries, have condemn'd her. But with this remarkable Difference, that her Power is from Heaven; and theirs from an inferior Place.

Chap. I.
Queſt 14

Fourteenth QUESTION.

Cannot a Man be Sav'd at preſent, if he be in Communion with the Apoſtles, and with the Catholick Church of the three firſt Ages?

ANSWER, HE may. But, if the Catholick Church be (as it certainly is) the Church of *all Ages*, and the Church, to which the *Lord adds daily ſuch as ſhall be Sav'd*; he muſt be very fond of Perdition, who can perſwade himſelf, that he has, in the eighteenth Century, any other Way of being in Communion with the *Apoſtles*, and with the *Catholick Church of the three firſt Ages*, than by being a Member of that Church, which began from the *Apoſtles*, and which has in her Communion a continued Succeſſion of Paſtors and Doctrine from the *Apoſtles*, to the preſent Time; that is, by being a Member of the Catholick Church of the eighteenth Century.

Secondly. It is plain to common Senſe, that no one can be in Communion with a laſting and perpetual Society at a Time, in which he *was not*, but only by being a Member of it at the Time, in which he is. To be therefore in Communion with the Catholick Church of the eighteenth Century, is at preſent the only Way poſſible of being in Communion with the Catholick Church of the three *firſt Ages*.

Thirdly, *Schiſm* is nothing elſe, but a wilful Separation from the *preſent* Communion of the Catholick Church. And can either *Hereſy* or

Schiſm,

Schiſm, which, if we believe S. (1) *Paul*, are *manifeſt Works of the Fleſh*, excluding Men from *the Kingdom of God*, either recommend them to the *Apoſtles*, or make them to be Members of the *Catholick Church* in any paſt Century? Chap. 1. Queſt 14

Fourthly. The Catholick Church, as I obſerv'd already, is the Church of all Ages, from our Saviour's Time to the end of the World: 'tis the Church, as the word itſelf notes, which is both *Univerſal* and *Orthodox*, as well in declaring what is reveal'd, as in ſtating the Terms of Communion: in a word, it is *the Communion of Saints*. How then can you, in any Age, either reform its Faith without *Hereſy*, or forſake its Communion without *Schiſm*? *So long as Chriſtianity continues*, (2) ſays a Divine of the Church of *England*, *thoſe that ſeparate themſelves from the Church upon Pretences concerning the Subſtance of Faith, ſhall be properly counted* HERETICKS: *But, if the Cauſe concern not the Subſtance of Chriſtianity*, SCHISMATICKS.

SECOND CHAPTER.

Invincible Neceſſity, and invincible Ignorance, are the only Exceptions from the GENERAL RULE *above mention'd.*

FOR if it be true, as it was (3) prov'd already, that, ſetting aſide invincible Neceſſity

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(1) Gal. v. v. 19, 20, 21. (2) *Letters at the end of* Juſt Weights and meaſures. p. 229. (3) Ch. i. Queſt. ii.

Chap. 2. Quest. 1.

fity and invincible Ignorance, it is a great and grievous Sin, for any one to live and die out of the Catholick Communion; 'tis plain, that those two now mention'd, are the *only Exceptions* from this *general Rule*, viz. *that none are Sav'd out of the Catholick Communion.* Why so? Because it is plain to common Sense, that none are *Sav'd*, who live and die in a State of Damnation.

And, not to mention Inferences, the very Title of this Chapter has been sufficiently prov'd, in the Answer to the fifth *Question* of the last *Chapter*. Yet the following Queries have too near a Relation to this Subject, to be thought unnecessary.

First Question.

What is meant by invincible Necessity, *and by* invincible Ignorance?

Answer, *Invincible Necessity* is that, which it is not in a Man's Power to hinder, tho' he desire it ever so much. Or it is a real Impossibility, under the present Circumstances, of obtaining something which we desire. For tho' God does not command Impossibilities: Yet the exterior Acts of our Duty may, under some Accidents of Life, in regard to Time and Place, become impossible: So that the nonobservation, whilst those Circumstances continue, is not Sinful.

And if we attentively consider the nature of Catholick Communion, we shall easily See, that

that this *Impoſſibility* may have a Place in regard to it. Suppoſe, a Perſon, who has not a Prieſt aboard with him, is converted at Sea, either by his own Thoughts, or by hearing or reading Controverſies of Religion, but dies before he comes to the end of his Voyage; it is not impoſſible for him to be Sav'd: but it is impoſſible for him to be receiv'd into the Catholick Communion, how much ſo ever he deſire it. For as Baptiſm is the Door, by which Pagans, Turks, and Jews enter into the Catholick Church: So Converts from Hereſy are not receiv'd into the Catholick Church, and made actually Members of it, till they be reconcil'd to it by her Paſtors. A Converſion indeed of the Heart ought to precede in both Caſes: but this Converſion is neither *Baptiſm*, nor *Reconciliation*. It is a neceſſary Diſpoſition of the Mind: but it does not outwardly and actually make a Man to be a Member of the Catholick Church, or to be in the Catholick Communion.

This furniſhes us with a double Inſtance of *invincible Neceſſity*. For a Convert to Chriſtianity, if he earneſtly deſires to be Baptiz'd, but is diſappointed, either becauſe Water or a Miniſter is wanting, and ſo dies without Baptiſm; dies out of the Catholick Church, and out of the Catholick Communion by an *invincible Neceſſity*. So does a Convert from Hereſy, if he deſires to be reconcil'd to the Catholick Church, but dies before a Prieſt can come to him.

II. *Invincible Ignorance*, is that, which is not voluntary. Now it is plain, that Ignorance may be voluntary, and even criminal, two different

Chap. 2. Queſt. 1.

different Ways. *Firſt* by a poſitive Deſire of not knowing our Duty. *Secondly*, by not uſeing all due Endeavours for the Knowledge of it. *Ignorance*, in the firſt Caſe, is more Diabolical; becauſe more directly voluntary. But in both Caſes, it is ſo great and grievous a Sin, that it puts a Man into a State of Damnation, if it be joyn'd with a conſiderable Neglect in Matters of Religion, or with an obſtinate Temper; if it proceed either from unjuſt Prejudices, or from Raſhneſs, human Motives, temporal Intereſt, Pride, Paſſion, or a Conſideration of Friends. For in theſe and all other Caſes of the like Nature, that *Ignorance* is highly criminal, is the judgment of all Mankind, excepting only thoſe, who by the juſt Sentence of God, are given over to an abandon'd and reprobate State, to perverſe and wicked Blindneſs, to a Helliſh Preſumption, and Euthuſiaſm.

III. What then muſt we conclude of thoſe, who have the Misfortune to be bred up in Hereſy or Schiſm, without knowing it?

Their *Ignorance* is *invincible*, if they ſincerely uſe their beſt Endeavours to know the whole Compaſs of their *Duty*, and would both faithfully and immediately comply with the moſt difficult Parts of it, when known, how contrary ſoever they may be to their Paſſions, to their Prejudices, to the Conveniences of Life, to their Intereſt in this World, and to the Expectation of their Friends.

But if they are not fully reſolv'd to do the Will of God in all things neceſſary to Salvation, whatſoever it may coſt them; and would rather hazard their Duty, than correct an ill Cuſtom,

Cuſtom, diſoblige their Friends, or contradict their Paſſions; they have not the *Fear* of God, whom they have not Courage to Serve. Chap. 2. Queſt. 2.

And if they are deficient in uſing all neceſſary Endeavours to know their Duty; if, by their own Fault, they want Light to See it; if Inapplication, Indifferency, Unconcernedneſs, worldly Motives, or unjuſt Prejudices influence their Judgment, and Suffer it to yield to the Biaſs of a perverſe Education; they have neither *invincible Ignorance*, nor the *Fear* of God. For *criminal* Ignorance cannot be *invincible*. And it is a *Crime*, not only to ſhut our Eyes againſt the Light of divine Revelation, but alſo not to open them, when we ought to See it.

Second QUESTION.

Can a Perſon be Sav'd, who dies by invincible Neceſſity *out of the Catholick Church?*

ANSWER, HE may, if he knows the Catholick Church, and deſires to be actually a Member of it, but is hinder'd from it by an *invincible Neceſſity*. As it happens to thoſe, in whom *Martyrdom* ſupplies the Want of *Baptiſm*.

For, that theſe are in a happy State after Death, is a Point, in which all Catholicks agree. And, that they are not actually and outwardly Members of the Catholick Church in this Life, appears by this, that they were not Chriſten'd.

That

Chap. 2. Queſt. 2. That their State after Death is happy, is own'd by the Catholick Church in her Martyrology, as well as by (1) *Tertullian*, by S. (2) *Cyprian*, by S. (3) *Cyril* of *Jeruſalem*, by S. (4) *Baſil*, by S. (5) *Auguſtin*, S. (6) *Proſper*, S. (7) *Fulgentius*, S. (8) *Bernard*, S. (9) *Thomas* of *Aquin*, and other Catholick Divines. The Council of *Trent* ſays, that, (10) *ſince the Goſpel was publiſh'd, no one can be juſtify'd without the waſhing of Baptiſm, or its Deſire, according to that*, S. Jo. iii. *v.* 5, *Unleſs one be born again of Water and of the H. Spirit, he cannot enter into the Kingdom of God.* Which words of the Council indirectly imply, that at leaſt *Martyrs* (when they want Time and Opportunity to be chriſten'd) may be Sav'd, without the Sacrament of Baptiſm.

II. Beſides, Catholick Divines agree, that as God *will not refuſe a contrite and humble Heart*; a Catechumen may be Sav'd by this holy Diſpoſition, tho' he dies ſuddenly, without either Baptiſm or Martyrdom. As the young Emperor *Valentinian* II. did, who, having deſir'd to receive Baptiſm from the hands of S. *Ambroſe*, was murder'd before he came to the Font by the Treachery of *Arbogaſtus*, an. 392. And that ſuch *Catechumens* may be happy,

(1) L. *de Bapt.* C. xvi. (2) *Epiſt.* lxxiii. *ad Jubai.* (3) *Catech.* iii. (4) L. *de Spir. S. Cap.* xv. (5) L. xiii. *de Civ. Dei. C.* vii. (6) *Epigram.* lxxxvii. (7) L. *de Fide ad Petrum. Cap.* iii. & xxx. (8) *Tract. ad Hugonem de S. Victore. C.* ii. (9) 3. *Par.* Q. lxvi. *Art.* xi. (10) *Quæ quidem tranſlatio* filii Iræ in ſtatum gratiæ, *poſt Evangelium promulgatum, ſine lavacro regenerationis, aut ejus voto, fieri non poteſt, ſicut Scriptum eſt*, Niſi quis renatus fuerit &c. Seſs. vi. Cap. iv.

py after Death, is not only affirm'd by S. *Ambroſe*, in his funeral Sermon on the Prince now mention'd, but alſo by S. [11] *Auguſtin*, by S. [12] *Bernard*, by Pope [13] Innocent III, and by S. [14] *Thomas* of *Aquin*. Chap. 2. Queſt. 3.

III. In order to *Salvation* therefore, thoſe are not out of the *Catholick Church*, whom nothing but an *abſolute* and unavoidable *Neceſſity* Separates from it againſt their Will. Becauſe they are not obſtinately and wilfully (that is criminally) out of it, and are Members of it in an unfeign'd Deſire.

Third QUESTION.

Does invincible Ignorance *excuſe Men from the Guilt of Hereſy and Schiſm?*

ANSWER, IT does, if it be really invincible.

For, *firſt*, As nothing but Guilt can exclude a Man from Heaven: So nothing but a *wilful* Violation of his Duty can make him Guilty. And, if his Separation from the Catholick Church by Hereſy or Schiſm, proceed only from an invincible Miſtake, or from invincible Ignorance; how is it *wilful*?

Secondly, Hereſy is a wilful Error againſt Faith. Schiſm is a wilful Separation from the Catholick Communion. And if this Separation,

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[11] L. iv. *de Bapt.* C. xxii. xxiii. [12] *Loco citato.* [13] Cap. *Debitum* [de Judæo a ſe baptizato] de *Baptiſmo.* Et cap. *Apoſtolicam, de Presbytero non baptizato.* [14] 3. Par. Q. lxviii. *Art.* ii.

Chap. 2. Quest. 3.

paration, this Error, be involuntary; how can it be *wilful*, how can it be *criminal?*

Thirdly, According to S. *Paul*, Gal. v. 20, διχοστασίαι (which the latin Interpreter calls Sects) Heresy and Schism are *manifest Works of the Flesh*, excluding Men from *the Kingdom of God*. But is not *Adultery* and *Fornication* so too? *v.* 19; is not *Murder* and *Drunkenness* so too, *v.* 21? And common Sense tells us, that these are not Sins, unless they be voluntary. For if a Man commits an Excess in Drink, which he neither desir'd, nor foresaw (as it happen'd to *Noah*, *Gen.* ix. *v.* 20, 21. and to *Lot*, *Gen.* xix) he has only the Misfortune, not the Sin of *Drunkenness*. If aiming at a Bird, he Shoots his Friend; he has the Misfortune, not the Guilt of *Murder*. If a Single or a married Woman is oppress'd against her Will; her Soul is free from the Guilt, tho' her Body is not free from the Misfortune of *Adultery* or *Fornication*. For nothing is criminal, but what is voluntary. And is not this as true, in regard to *Heresy* and *Schism*, as in regard to *Drunkenness*, *Murder*, *Fornication*, and *Adultery*?

Fourthly, As every Sin, whether Original or Personal, is an Effect of his free Will, by whom it was committed: So it is a Rule, beyond Contradiction, that [1] *no one Sins, in what he cannot avoid*; and that [2] *Sin is an Evil so voluntary,*

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[1] *Quis enim peccat in eo, quod nullo modo caveri potest?* S. Aug. L. iii. de lib. arb. C. xviii. [2] *Usque adeo peccatum voluntarium est malum, ut nullo modo sit peccatum, si non sit voluntarium. Et hoc quidem ita manifestum est, ut nulla hinc doctorum paucitas, nulla indoctorum turba dissentiat.* Idem L. de vera Relig. C. xiv.

luntary, that if it be not voluntary, it is not a Sin. And what is more involuntary, more unavoidable, than involuntary Ignorance? Chap. 2. Queſt. 3.

Again, *no one Sins, (3) by not doing that, which is not in his Power. Do not Shepherds publiſh this on the Hills, Poets on the Stage, the Unlearned in the Ring, Scholars in Libraries, Maſters in the Schools, Biſhops in the Sanctuary, and Mankind over the whole World?* How then can a Man Sin, by not knowing that, which it is not in his Power to know, or of which he has *invincible Ignorance?* For tho' voluntary Ignorance may be juſtly blam'd, yet an involuntary Miſtake cannot. Hence S. *Auguſtin* [4] *It is not imputed to you as a Fault, that you are ignorant againſt your Will, but that you neglect to ſeek that, of which you are Ignorant.*

Laſtly, S. [5] *Auguſtine* himſelf obſerves, that invincible Ignorance may excuſe a Man from Hereſy. II. An

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[3] *Neminem vituperatione Suppliciove dignum, qui — id non faciat, quod facere non poteſt. Nonne iſta cantant & in montibus Paſtores, & in theatris Poetæ, & indocti in circulis, & docti in bibliothecis, & Magiſtri in Scholis, & Antiſtites in locis Sacris, & in orbe terrarum genus humanum?* Idem. L. de duab. animab. C. xi. [4] *Non tibi deputatur ad culpam quod invitus ignoras, ſed quod negligis quærere quod ignoras.* L. iii. de lib. Arb. C. xix. [5] *Dixit quidem Apoſtolus Paulus*, hæreticum hominem devita &c. *Sed qui ſententiam ſuam quamvis falſam, atq; perverſam, nulla pertinaci animoſitate defendunt, præſertim quam non audacia præſumptionis ſuæ pepererunt, ſed a ſeductis atq; in errorem lapſis Parentibus acceperunt, quærunt autem cauta Solicitudine veritatem, corrigi parati cum invenerint, nequaquam ſunt inter Hæreticos deputandi.* S. Aug. Epiſt. xliii. in Edit. Lov. clxii.

Chap. 2. Queſt. 3.

II. An *Arian* therefore, or a *Socinian*, if he be *invincibly* ignorant of the Hereſy and Schiſm, in which he is ingag'd, is neither guilty of *Hereſy* nor of *Schiſm*. But we are not ſure, that, if his Ignorance be *invincible*, he may be Sav'd. Becauſe there are many deadly and damning Sins, beſides *Hereſy* and *Schiſm*. And it is not improbable, that, ſince the Goſpel was publiſh'd, a *ſaving Faith* is only given to thoſe, who (6) believe the Trinity, and the Incarnation.

III. Hence tho' *Hereſy* (if joyn'd with invincible Ignorance of the true Religion, and of the true Church) is not a *Sin*: yet it is a real and great *Misfortune*, and may occaſion the Ruin of many Souls: Either by rendring them incapable of a ſaving Faith (which may poſſibly be the Caſe of *Arianiſm*, and *Socinianiſm*, if not of other Hereſies) or by depriving them of thoſe Inſtructions and Helps, which are only found in the Catholick Church, and by Suffering them to want the Advantages, which all good Catholicks receive from the Sacrament of Penance; or by inſtilling ſuch Principles into their Minds, as naturally tend to Sin and Corruption. It was the current Doctrine of the firſt Reformers, that, by the Fall of Adam, *Man loſt his free Will to avoid Sin*, and that *it is impoſſible to keep the Commandments of God*. This could not but be moſt agreeable News (the Commandments of the Catholick Church being alſo ridicul'd) to the wicked, that is to the greateſt Part of Mankind: and was ſure to advance the Reformation

[6] *See Chap.* i. *Queſt.* ix. *num.* iii.

formation hugely. For, as an ingenious Wri- Chap. 2.
ter ſays, *a down-hill Reformation runs a pace.* Queſt. 3.
Calviniſts tell us, and publiſh'd it to the World, in their general Aſſembly at *Dort* in the Years 1618, 1619, (in which Aſſembly the Biſhop of *Landaff*, and three Doctors of Divinity of the Church of *England* were preſent, with other foreign Divines from the *Palatinate*, from *Heſſen*, *Suiſſerland*, *Weteraw*, *Geneva*, *Bremen*, and *Embden*) that *juſtifying Grace is not loſt by the greateſt Crimes* [7] enormibus peccatis, as [8] by *Adultery*, by *Murder*, and by *denying Chriſt*. This is the Principle: and what glorious Conſequences it may have in the Lives of many, every one Sees. Our Adverſaries tell us, that *all Sins are mortal.* And who cannot but apprehend, that this Opinion, in which they glory, may more than pave the Way to the worſt of Exceſſes? For, ſince the beſt Servants of God, in this Life, are not without Sin; if all Sins are *mortal*, will not every Man think thoſe will be moſt eaſily pardon'd, to which he is moſt inclin'd? And if his Inclinations lead him to admire the fair Sex, or to love the Bottle; into what Extravagances may he not run? And perhaps he may find a Text for it too. For who is there almoſt, who will not tell a Lie, to ſave his Life? Yet the Scripture [9] may ſeem to condemn *all Liars to the Lake, which burns with Fire and Brimſtone*, no leſs than it excludes [10] *Idolaters*, *Drunkards*, *Fornicators*, *Adulterers*, and *Murderers*, from *Heaven.* Why

 then,

[7] *Syntagma Confeſſion. Fidei. Par.* 3. *Art.* 5. *pag.* 42. [8] *Ibid. Art.* 4. *p.* 41. [9] *Apoc.* xxi. *v.* 8. [10] *Gal.* v. *v.* 19, 20, 21; 1 *Cor.* vi. *v.* 9, 10.

Chap. 2. Queſt. 4.

then, ſays the honeſt Rake, ſince all Sins are damnable, may not I as well be ſav'd, tho' I live and die in the Arms of a Miſtreſs, as if I died in this Diſpoſition of Mind, that I would tell a Lie, at any Time, to ſave my Life?

Fourth Question.

Is any one Sav'd by invincible Ignorance?

Answer. SETTING aſide Infants, who are Sav'd by Baptiſm, or by Martyrdom: no one is Sav'd, but by a *Saving Faith*, or by a *Faith working by Charity*, as [1] *Paul* expreſſes it, that is, by Faith joyn'd with the Fear and Love of God above all Things. But *invincible Ignorance* is not a ſaving Faith. Therefore no one is Sav'd by *invincible Ignorance.*

The Concluſion will be the ſame, altho' you ſuppoſe, that ſome, who were baptiz'd in their Infancy, may, when they come to the Uſe of Reaſon, be *invincibly ignorant* of the whole Chriſtian Revelation, and yet die before they commit a mortal Sin. For even theſe (if the Caſe ever happens, which is not likely) are not Sav'd by *invincible Ignorance*, but by the *juſtifying Grace*, which they receiv'd in their Baptiſm.

Fifth

[1] ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη *Gal.* v. v. 6.

Fifth QUESTION.

Can not a Perſon, who is out of the Catholick Church, have a ſaving Faith, *in any Communion of Chriſtians who believe the Trinity and the Incarnation, if he be* invincibly Ignorant *of the Hereſy and Schiſm in which he is ingag'd?*

ANSWER, IT is probable, he may. Becauſe the Knowledge (by Faith) of the Trinity and of the Incarnation, is perhaps more neceſſary to Salvation, than the Knowledge of any other Part of the Chriſtian Revelation.

But, generally Speaking, we are not *Certain*, that he can have a *ſaving Faith*. For I cannot ſee any Grounds of abſolute or real *Certainty* in the Caſe: whether we regard the Scripture, the Tradition of all Ages, or the Principles of Reaſon, and common Senſe. In the Apoſtolical and Nicene Creed, the next Article, after the B. Trinity and the Incarnation, is *I believe the H. Catholick Church, the Communion of Saints*, and *I believe one, holy, Catholick, and Apoſtolick Church.* How then can we be SURE, that the Knowledge of this Church is not as requiſite to a *ſaving Faith*, as the Belief of the Trinity and of the Incarnation?

And what ſure Arguments can we have, either from Experience, or from the Nature of the Thing, which will not conclude as well in Favour of the ancient or modern *Arians?*

Chap. 2. Queſt. 5.

It is not therefore *certain*, tho' I hope it is *true*, that thoſe, who are *invincibly Ignorant* of the Hereſy and Schiſm, in which they are ingag'd, are not incapable of a *ſaving Faith*, in any Communion of Chriſtians, who believe the Trinity, and the Incarnation. And under this Rule even *Quakers* are included, provided they believe the two Myſteries now mention'd.

II. But here the Reader is deſir'd to obſerve,

Firſt, that every one, who was truly baptiz'd in his Infancy, by what Miniſter or in what Congregation ſoever, was *once* a Member of the Catholick Church.

Secondly, that juſtifying Grace, which was given in Baptiſm, cannot be loſt, but only by the Guilt of mortal Sin. Hence it is not loſt by *invincible Ignorance* of the B. Trinity, and of the Incarnation. Juſtification therefore may perhaps be continued, tho' probably it is never firſt given, to ſuch as are *invincibly ignorant* of thoſe two Myſteries.

Thirdly, that whoever was baptiz'd in his Infancy, tho' perhaps he may have loſt *juſtifying Grace* by other Sins, yet is ſtill a Member of the Catholick Church in the ſight of God, if he was never Guilty of a mortal Sin againſt *Faith*. But if the Knowledge of the Catholick Church be as neceſſary to Salvation, as the Belief of the B. Trinity and of the Incarnation is ſuppos'd to be by ſome Divines of Note: he cannot recover *juſtifying Grace*, however it was loſt, as long as he remains *invincibly Ignorant* of the true Church, and of the true Religion. For if the Opinion of thoſe Divines

vines be true, no one can recover *juſtifying Grace*, as long as he remains *invincibly ignorant* either of the Bleſſed Trinity, or of the Incarnation. Chap. 2. Queſt. 6.

III. This I ſay, not as an Argument, that none are ſav'd out of the Catholick Church, who are *invincibly ignorant* of it: But that, generally ſpeaking, we cannot be ſure of their Salvation.

If this be thought *Uncharitable*; I ſhall only Anſwer,

Firſt, that it has been the Doctrine of the Holy Catholick Church in all Ages.

Secondly, that this Truth always has been, and always will be thought *Uncharitable* by its Adverſaries.

Sixth QUESTION.

Can a Perſon be in a State of Salvation, who is out of the Catholick Church, and (by invincible Ignorance *of his Duty*) *poſitively refuſes to be a Catholick?*

ANSWER. WHAT was ſaid to the laſt Queſtion, muſt be apply'd to this. I hope then, that ſuch a Perſon may be in a State of Salvation. But generally Speaking, we are not ſure that he can. Becauſe we are not Sure, but the Knowledge of the true Church may be as neceſſary to Salvation, generally Speaking, as the Belief of the B. Trinity and of the Incarnation is ſuppos'd to be by ſome eminent Divines.

Chap. 2. Queſt. 6.

I ſaid, *generally Speaking*, we are not Sure, that he can. For if God ſhould by Miracles atteſt the Innocence of any, whom *invincible Ignorance* alone hinder'd from being Members of the Catholick Church, or if the Catholick Church herſelf bears witneſs of their Sanctity; we have a Sufficient Aſſurance of it. Which might be the Caſe of S. *Macedonius*, who was created Biſhop of *Conſtantinople* an 496, of S. *Flavian* Biſhop of *Antioch* an. 498, or 499, of S. *Elias* Biſhop of *Jeruſalem* an. 493 (who all died in the Time of (1) *Acacius*'s Schiſm) and of ſome few others. And thoſe Divines, who hold the Belief of the Trinity and of the Incarnation neceſſary *neceſſitate medii*, might ſay, in the ſame Manner, if the Sanctity of any one ſhould be thus atteſted, who was *invincible Ignorant* of thoſe two Myſteries, and was by *invincible Miſtake* ſeparated from the Catholick Communion; that the Rule eſtabliſh'd by their Opinion, is not Univerſal, but only General.

II. But are we not *Certain*, that all Perſons are Sav'd, who were Baptiz'd in their Infancy, and who retain to their Death, at what Age ſoever it happens, the *juſtifying Grace*, which they receiv'd in their Baptiſm, tho' by *invincible Ignorance* they poſitively refuſe to be Catholicks?

We are. But the *ſixth Queſtion* has no regard to theſe. For theſe were always living Members of the Catholick Church, and were always, in the Sight of God, tho' they did not know it, Part of the Catholick Communion.

(1) *See Monſ. Tillemont. Tom. 16. pag. 661, 662.*

nion. Nay, tho' they had loſt, by other Sins, their Baptiſmal Grace; Yet as long as they are not guilty of any mortal Sin againſt Faith, they are actually a Part of the Catholick Church, and, in the Sight of God, are actually (tho' neither they, nor we know it in particular) in the Catholick Communion. Chap. 2. Queſt. 6.

III. Are not all Perſons then in the Catholick Communion, who were Baptiz'd in their Infancy, and who were always *invincibly Ignorant* of the Catholick Church?

No. They are not. For tho' they were always *invincibly Ignorant* of the Catholick Church: they may yet have committed many great Sins againſt Faith, as *1ſt*, by doubting of the Trinity, of the Incarnation, of the Reſurrection, of the Books of the old and New Teſtament, or of any Article of Faith, which they held in common with the Catholick Church. *2dly*, by denying the Truth of any of theſe Articles. *3dly*, by doubting, without Sufficient Reaſon, of thoſe very Points, which by an *invincible Error* they had ſuppos'd to be reveal'd. For Raſhneſs is always a Sin.

IV. But is not the Catholick Church an *inviſible Society*, if it has any Members, which are *unknown*?

No. It it not. The Catholick Church is always a *viſible* and a numerous *Body*, and was always *known* in the Chriſtian World. Yet it may have ſome *unknown* Members. As a Man's Body is *viſible*, tho' it has ſome, and even many, *inviſible* and *unknown* Parts, which neither nature, nor art will ever be able to diſcover.

Chap. 2. Queſt. 7.

Seventh QUESTION.

What think you of thoſe, who hold, that a Perſon may be Sav'd in any Communion of Chriſtians, without Invincible Ignorance?

ANSWER, I Think, they want either Religion, or common Senſe; or both the one and the other. For, on the one hand, common Senſe tells us, that every Error concerning clear Revelation, or the plain Word of God, is, *if it be not involuntary*, a great and grievous Sin. And, on the other, it is manifeſt, that clear Revelation, or the plain Word of God, is the very Thing, about which all Chriſtian Sects differ from one another, and from the Catholick Church. How then can Men be Sav'd in all Chriſtian Communions, without *invincible Ignorance?* Can Sects contradict one another in Matters of Religion and the plain Word of God, without being Miſtaken on one ſide or other? And can ſuch a Miſtake as this, be blameleſs, unleſs it be *involuntary?*

II. *Quakers* think it clearly reveal'd, that Baptiſm and the B. Sacrament ought to be laid aſide; that the Miniſters of the Goſpel are not a peculiar ſet of Men, and that Women ought to preach in the Church, tho' S. *Paul* would not allow it, 1 Cor. xiv. *v.* 34, 35. The Catholick Church, and all other Chriſtian Sects believe the contrary to be the plain Word of God. Now if *Quakeriſm* be a plain Error againſt the Word of God; how can *Quakers* be

Sav'd,

Sav'd, without *invincible Ignorance?* If it be not; how can their Adverſaries be Sav'd, without it? Chap. 2. Queſt. 8.

III. *Arians* think, it is clearly reveal'd, that the Son and the H. Spirit are Creatures. The Catholick Church, and almoſt all other Sects think it clearly reveal'd, that the Son and the H. Spirit are divine and uncreated Perſons, and adore them as ſuch. If *Arianiſm* then be an Error againſt the plain Word of God; how can *Arians* be Sav'd, without *invincible Ignorance?* If it be not; how can other Chriſtians be Sav'd, without it?

Eighth Question.

Is Ignorance *always* invincible, *when a Man follows his Conſcience, and acts without Remorſe?*

Answer. 'TIS certain, it is not. For, *firſt*, a Man's *Conſcience* it ſelf may be wicked; it may be a Crime, and the greateſt of all his Crimes, as has been prov'd (1) already. It may therefore be, and is too often, grounded on *voluntary* and wilful *Ignorance.*

Secondly, A Man's *Conſcience* being nothing elſe, but the Judgment or Opinion, which he has of his Duty: his *Conſcience* may proceed from unreaſonable and unjuſt Prejudices, from Folly, Precipitation, and Raſhneſs; from Obſtinacy, and Pride; from Hatred, Envy Malice,

(1) *Chap.* i. *Queſt.* vii.

Chap. 2. Quest. 8.

lice, or from a criminal Neglect in Matters of Religion. And in all these Cases, it is joyn'd with a *voluntary* and criminal *Ignorance*.

Thirdly, The most obstinate and perverse Schismaticks, Hereticks, Jews, Turks, and Pagans follow their *Consciences* without *Remorse*. But whether do they follow them? Doubtless to Hell. For if a Man's Conscience be it self a Crime, to what other Place can it lead him?

By such a discreet and tender Conscience as this, *Pharaoh* was or might be directed, when he resisted the Commands of God, under the greatest Evidence of an Omnipotent Hand. The Enemies of Christ, and of his Apostles, were directed by it, when they perswaded themselves, (2) that *they did God Service*, by thirsting their Blood.

For when a Man's Conscience is a Crime; of what Excesses is he not capable? Tho' he was train'd up in the Light of Christian and Catholick Principles; he can apostatize from both without Scruple. He can baffle the strongest Evidence, and can even attribute the Works of God to Satan. Hence he is wicked by Principle, he is doubly damn'd, and Sins against the H. Spirit, as the (3) *Scribes* and *Pharisees* did. A Crime, which being committed against the clearest Evidence, is the most provoking, as well as the most fatal, and the most unpardonable. For without an unusual and miraculous sort of Grace, it leaves no room for Mercy and Repentance. His Case is

(2) S. Jo. xvi. v. 2. (3) S. Mat. xii. v. 31, 32. S. Mar. iii. v. 28, 29.

is ſo deſperate, that according to *Dr Hammond*, Chap. 2.
S. *Paul* ſays of him: (4) *It is impoſſible for* Queſt. 8.
thoſe, who were once inlighten'd, and have taſted of the Heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted the good word of God, and the Powers of the World come, and (5) *have fal'n; to be renew'd again to Repentance: ſeeing they crucify to themſelves the Son of God a freſh, and make a Jeſt of him. For the Soil, which drinks up the Rain, that comes oft upon it, and brings forth Herbs for their Uſe, by whom it is cultivated, receives a Bleſſing from God: but that, which bears Thorns and Briars, is rejected, and is near to a Curſe, whoſe end is to be burn'd.* They have (6) *trod under foot the Son of God, they have profan'd the Blood of the Teſtament by which they were Sanctify'd, and have affronted the Spirit of Grace.* What then remains, (7) *but a dreadful Expectation of Judgment, and a fiery Indignation, which will devour the Adverſaries* of Truth?

This gives us the true Reaſon, why ſo few Countries, after they have once apoſtatiz'd from the Chriſtian or Catholick Faith, are ever bleſs'd with ſuch a powerful Grace, as to return to their Duty. In how many Parts of the World, and through how many Ages, have the long Schiſms, which were begun by *Neſtorius*, *Eutyches*, and *Photius*, maintain'd their Ground? And are they not ſtill as perverſe,

(4) *Heb.* vi. *v.* 4. *Dr Hammond underſtands theſe words of thoſe, who departed from the Church of Chriſt to the Gnoſticks, ſo call'd becauſe they pretended to a more exact Knowlege of the Chriſtian Revelation.* (5) παραπεσοντας *v.* 6. (6) *Heb.* x. *v.* 29. (7) *v.* 27.

Chap. 2. verſe, and as incorrigible, as ever? All the
Queſt. 9. Turkiſh Dominions in a manner, in *Aſia*, *Africa*, and *Europe*, were once a Part of the Catholick Church. But which of them has ever return'd to *Chriſt*, ſince their Anceſtors preferr'd *Mahomet* before him? No, they are Apoſtates by Deſcent. They inherit a *National Sin* againſt the H. Spirit, and therefore have little more than a weak Poſſibility of Repentance left, with a moral Impoſſibility that it will ever happen. For a *National Faith* is too great a Bleſſing to be given twice. And *National Prejudices* (againſt Truth, once abandon'd) are never to be obliterated. Thus Blindneſs, which was the Fore-Father's Choice, becomes the Son's Inheritance: and drag's him to Perdition, without *Scruple* or *Remorſe*.

'Tis rather Stupidity therefore, than a Miſtake, to ſuppoſe, that *Ignorance* is *invincible*, if a Man follows his *Conſcience*, and Sins without *Remorſe*.

Ninth Question.

If the Catholick Church did not think all Perſons damn'd, who refuſe to die in her Faith and Communion; why does not She give them Chriſtian Burial? Why does not She pray for them, as She does even for publick Sinners, who die in her Communion?

Answer. THE Catholick Church prays every Day for the Souls of all the Faithful departed; that is, of all who are

are capable of being help'd by her Prayers. And if She does not pray in particular for any, who refuſe to die in her Faith and Communion, nor give them Chriſtian Burial; the Reaſon of this is her *Charity* to the Living, and that She may deter them, by this Means, from *Hereſy* and *Schiſm.* Nor would She pray for any, whether publick or private Sinners, who die in her Communion, if She were ſure, that they die ill.

She has therefore ſo much *Charity*, as to pray in particular for all her known Children, after their Death, even for publick Sinners, when She is not Sure, that they died as they liv'd. But her *Charity* and Compaſſion to the Living has always hinder'd her from praying in the ſame manner for thoſe, who refuſe to die in her Faith and Communion: leſt her Children ſhould think, that *Hereſy* and *Schiſm* are ſmall Offences; and that they are not as much oblig'd both to live and to die in her Faith and Communion, as they are oblig'd to be baptiz'd, and to keep the Commandments of God.

Tenth Question.

Can Scholars who make Religion their Study, have invincible Ignorance *of the true Church?*

Answer. THO' Scholars have not the faireſt Claim to *invincible Ignorance* of things clearly reveal'd (for the true Church is of this number, whether we conſider

Chap. 2. Queſt 10

der the *Scripture*, the *Creed*, or the *Tradition*, and Succeſſion of all Ages) yet I am not unwilling to Suppoſe, that ſome may have it. My Reaſon is, becauſe Scholars have been once Children, as well as others: and, if their Friends and Parents were ingag'd in Schiſm, have run through the whole Courſe of popular Objections, and vulgar Errors. They have had early and repeated Inſtructions of the horrid Cruelties, Irreligion, Follies and Foppe-ries of Popery, from the warm Endeavours and Zeal of the Parent, the Nurſe, the Tutor, the Pulpit and the Preſs. To theſe you may add the more judicious and laſting Prejudices of their own Studies, in a rich and learned Univerſity, and in the Eyes of the World, not without Hopes of profitable and advantagious Places in Church or State, if they will but rail loud againſt Popery, as every Body does. And cannot Objections be ſtarted, againſt the moſt undoubted Parts of Religion, which every Scholar perhaps knows not how to Anſwer? How then can I be ſure, that no one of them can poſſibly have *invincible Ignorance* of the true Church?

II. But as Scholars have the greateſt Helps againſt vulgar Errors, and popular Miſtakes: 'tis ſo much harder for them, than it is for others, to be *invincibly Ignorant* of the Catholick Church.

They know, or may know, that none have ever reform'd the Faith of the Catholick Church, in ſeventeen Centuries, but they have always been cenſur'd and condemn'd by her, as *Hereticks* and *Apoſtates*.

They know, or may know, that in the Time of the Apoſtles, and in every Age ſince, there have

have been ſeveral *Reformations* of Catholick Faith: and that all *Reformers* of it have conſtantly accus'd the Catholick Church of their own Crimes, that is, of deteſtable Errors, of Impiety, of Apoſtaſy, and of cauſal Schiſm. Chap. 2. Queſt 10.

They know, or may know, that all Communions, which began by Schiſm, continue ſo ſtill: that no Schiſm is leſs, becauſe it is National: that the Faith of an Orthodox Church cannot be reform'd: and that Schiſm cannot be juſtify'd.

They know, or may know, that in the third Century, before the Roman Emperors were Chriſtians, *Rome* was (1) *the principal See, from which the Unity of Prieſthood is riſen.*

They know, or may know, that Praying for the Relief of the Faithful departed, is a Cuſtom as ancient as (2) Chriſtianity. And that, by *Purgatory*, Catholick Faith means only this, that ſome Souls, after Death, are in a *State of Suffering*, in which they may be reliev'd, by the Prayers and Charities of the Faithful.

They know, or may know, that the words of Conſecration, *This is my Body*, *This is my Blood*, if they be taken *literally*, in which Senſe the

(1) *In ſuper navigare audent, & ad Petri Cathedram; atq; ad Eccleſiam principalem, unde unitas Sacerdotalis ex orta eſt, literas ferre.* S. Cyprianus Epiſt. lv. (2) *The Practice of the Church in interceding for the Dead, at the celebration of the Euchariſt, is ſo general, and ſo ancient, that it cannot be thought to have come in upon Impoſture, but that the ſame Aſperſion will ſeem to take hold of the common Chriſtianity*, ſays Mr. *Thorndike*, a learned Divine of the Church of *England*, in his *Juſt Weights, and Meaſures. Chap.* xvi. *p.* 106.

Chap. 2. Queſt. 10

the Catholick Church has always underſtood them, do not ſignify, that the *Body* and *Blood* of Chriſt are preſent with the Bread and Wine; but that, what ſeems to be Bread, and Wine, is the true *Body* and *Blood* of Chriſt: that Tranſubſtantiation means nothing but this: and that, (notwithſtanding all the Outcries of our Adverſaries, who cannot bear the Thought, that any Part of Popery and Chriſtianity ſhould ſtand upon the level; and all their Invectives againſt us, as if we favour'd *Arianiſm*, becauſe we are not afraid to own the Truth) there are as plauſible Objections, both from Authority and from Reaſon, againſt the *Conſubſtantiality* of the Son, as there are againſt *Tranſubſtantiation*. For if we muſt believe nothing, but what Reaſon, by its own Lights, can know to be poſſible; the Faith of the B. Trinity ought certainly to be reform'd. Why ſo? Becauſe, to Reaſon, it ſeems as impoſſible, that *three Perſons* ſhould be *one God*, as that *three*, or *three hundred Perſons* ſhould be *one Man*. And if Chriſtian Faith can believe that, which to Reaſon alone without the Help of Revelation, would appear impoſſible; the moſt plauſible Arguments againſt *Tranſubſtantiation* fall evidently to the Ground. Yet what is this after all, but only to ſay, that God knows more to be *true*, than Man knows to be *poſſible*?

They know, or may know, that if Chriſt be really preſent under the Sacramental Signs; he ought to be ador'd under them, and that the Offering of him to his Father is a propitiatory Sacrifice.

They

They know, or may know, that the Principles, which the Reformation us'd for Scaffolding, are either laid aſide, as impertinent; as that *all the Actions of Men in this Life are deadly Sins*, and that *it is impoſſible to keep the Commandments of God*: or elſe have dwindl'd away into verbal Controverſies: As the Queſtion of *Juſtification*, of *Original Sin*, of *Predeſtination*, of *Merit*, and *Free-will*, as now ſtated by many Proteſtants, are only, or chiefly Queſtions about Words.

They know, or may know, that what the Ten Commandments ſay of (3) *graven Images*, or Idols, and *bowing to them*, obliges Chriſtians no further, then as it is a Precept of the Law of Nature, that is, as it forbids the Worſhipping of FALSE GODS, and of other GRAVEN, OR PAINTED IMAGES. For whatever is not commanded us by the Law and Light of Reaſon and Nature, but yet was a Part of the Jewiſh Inſtitution, is *ceremonial* only, and does not oblige Chriſtians, as the Church of *England* rightly obſerves in the *ſeventh* of her 39 Articles. Of this we have a plain Inſtance in the Commandments, which Chriſt himſelf approv'd S. Mat. xix. *v.* 17.

To have ſome Days appointed to the Worſhip of God, is a Precept of the Law of Nature. But this Law does not determine, whether the *ſeventh*, for example, or the *firſt Day* of the Week ſhall be the day of Worſhip. The *Seventh*, in memory of the Creation, had been always the Day of publick Worſhip by the Inſtitution of God himſelf, Gen. ii. *v.* 3.

(3) *Exod.* xx. *v.* 4, 5. *Deut.* v. *v.* 8, 9.

Chap. 2. Queſtion. Which Inſtitution was renew'd, and confirm'd in the Commandments, Exod. xx. *v.* 8, 9, 10, 11; and Deut. v. *v.* 12, 13, 14, 15. That this Day was Saturday, is unqueſtionable, both from the continual Practice of the Jews to this Time, and from the Goſpel itſelf. For our B. Saviour was crucify'd on Good-Friday. And it appears by the Goſpel, that he was put to death on the *Day* (4) *before the Sabbath*, and that he roſe again the (5) *Day after it*. Hence in memory of his Reſurrection, the *firſt*, not the *Seventh*, Day became, amongſt Chriſtians, the Day of *publick Worſhip*. So that what the Independents ſaid, in their Meeting at the *Savoy*, the Year in which *Cromwel* died, an. 1658, October 12, was very true, that the Day of Worſhip (6) *from the Beginning of the World to the Reſurrection of Chriſt, was the laſt Day of the Week; and, from the Reſurrection of Chriſt, was chang'd into the firſt Day of the Week, —— the Obſervation of the laſt Day of the Week being aboliſh'd.* But if this Change be allow'd (for which in particular we have no plain Scripture) it is manifeſt, that the Commandments oblige Chriſtians no farther, than as they are Precepts of the Law of Nature: and that it is as lawful for Chriſtians to bow to a *Crucifix*, as it was for the Jews to lye proſtrate before the *Ark*, Joſ. vii. v. 6. and for Chriſtians to bow to the (7) *Altar*, to the

(4) *S. Mar.* xv. *v.* 42. *S. Luke* xxiii. *v.* 54. 56. *S. John* xix. *v.* 31. (5) *S. Mar.* xvi. *v.* 1, 2. *S. Luke* xxiv. *v.* 1. *S. Jo.* xx. *v.* 1. (6) *in their* Declaration of Faith, and Order. *Chap.* xxi. *numb.* vii. (7) *See the ſecond Tome of* the true Church, *againſt Mr.* Leſly, *pag.* 348.

the Name of *Jeſus*, and to the *Chair of State*. Chap. 2.
For where no Law is, there is no Tranſgreſſion, Queſtio
Rom. iv. *v.* 15.

Scholars therefore know, or may know, that the Diſpute concerning the *Worſhip* of IMAGES of Chriſt and his Saints, is only or chiefly a Queſtion about Words. For if *Worſhip*, or *religious Worſhip* be taken in the Proteſtant Senſe, for *ſovereign* and *divine* Worſhip; we neither *worſhip* Images, nor any Creature, but God alone.

But if under the name of *religious Worſhip*, you comprehend a relative and inferior *Reſpect*, which may be given to Creatures on the Motive of Religion: *Joſuah*, and *the Elders of Iſrael*, *worſhip'd the Ark*, Joſ. vii. *v.* 6; Proteſtants *worſhip* the *Altar*, when they bow towards it; they *worſhip* the *Sacrament*, when they ſhew a Reſpect for it, and receive it kneeling; they *worſhip* the *Bible*, when they kiſs it in the Court. And in this Senſe only Catholicks believe, that the Images of Chriſt, and of his Saints, may be lawfully *worſhip'd*.

Hence Scholars alſo know, or may know, that the Controverſy about the *worſhipping* of *Relicks* is a Diſpute about Words.

They know, or may know, that, if the Saints pray for us (which cannot be queſtion'd with any appearance of Reaſon) it is both lawful and profitable, to beg of God, that we may partake of their Prayers. And when Catholicks ſay, *Holy Mary Mother of God, pray for us; S. Peter, pray for us*, and the like; Catholick Faith obliges them not to mean any more than this: *O God, may I partake of the Prayers of the B. Virgin Mary: O God, may I*

Chap. 2. *partake of the Prayers of S. Peter*, &c. So that Queſtion the *Invocation of Saints* is alſo chiefly or only a Queſtion about Words.

They know, or may know, that if *Rome* is meant by *Babylon*; what is printed in large Characters Apoc. xvii. *v.* 5, as if it belong'd to the Church of *Rome*, was only meant of *Heathen Rome*, or of PAGANISM *at Rome*, which the Church of Rome deſtroy'd. And will ingaging the People make Amends for perverting the Text? If the word of God may be treated with this Freedom; how would this Sentence glare in a *Quaker*'s Bible, CHRIST SENT ME NOT TO BAPTIZE, I. Cor. i. *v.* 17, and this in an *Arian* Bible, MY FATHER IS GREATER THAN I, S. Jo. xiv. *v.* 28? But this is indeed to debaſe the word of God, to make Truth Subſervient to Falſhood, and to adulterate the *Text*, by making it to be both *Text* and *Comment*. A Stratagem, which Error may allow, but Religion cannot.

Eleventh QUESTION.

How is invincible Ignorance *to be had?*

ANSWER, THE the only Way to have it, is to fly from it; and to uſe all due Endeavours to know our Duty, and all the Parts and Branches of it. For *invincible* and *involuntary* Ignorance is the ſame thing.

Or, if the word *voluntary*, be taken in a more limited Senſe, for that which is only voluntary

luntary in the Cauſe; *invincible* Ignorance is that, which is neither *affected* (that is, expreſsly deſign'd) nor *voluntary*. Chap. 2. Queſt. 11

Hence it appears, *firſt*, that thoſe, who deſire and endeavour to be *ignorant* of their Duty, cannot poſſibly have *invincible Ignorance* of it. For in theſe Ignorance is affected, and *Diabolical*.

Secondly, It is alſo impoſſible for thoſe, to have *invincible Ignorance*, who do not uſe all neceſſary Endeavours to know their Duty. Becauſe, it is manifeſt, that this very Neglect makes their Ignorance *voluntary*.

Thirdly, 'Tis plain, that a Perſon may read the Scripture daily, and yet may have a *voluntary*, and criminal *Ignorance* of many Parts of his Duty. Becauſe he may have falſe and unjuſt PREJUDICES, both againſt the Senſe of the Scripture it ſelf, and againſt its Orthodox and true Interpreter, the *H. Catholick Church*. For no true Senſe of Scripture can be contrary to that, in which it is, and has been underſtood by her in all Ages ſince the Apoſtles.

Chap. 3.
Queſt. 1.

THIRD CHAPTER.

THE CATHOLICK COMMUNION *is the Communion of thoſe, who are known by the Name of* CATHOLICKS, *and who have had this Name* (1) *in all Ages.*

THIS will Sufficiently appear, by the Anſwers to the following Queries.

Firſt QUESTION.

Can the Catholick Church be in ſeparate Communions, as in that of Catholicks, *of* Proteſtants, *of* Modern Greeks, *&c?*

ANSWER, THIS our Adverſaries aſſert: but whether by Inclination, or by Neceſſity, I ſhall not determine; Tho' I cannot but Suſpect the latter. For, if it be a general Rule, that there is no Salvation out of the *Catholick Church*, as was prov'd in the firſt Chapter; how can a Proteſtant be Sav'd? How can he be a Member of the *Catholick Church?* The Rock is plain. How is it to be avoided?

For this, two Courſes may be aſſign'd. The *firſt*, by holding, that Proteſtants are the WHOLE Catholick

(1) *See the* true Church of Chriſt, *in Anſwer to Mr.* Leſly, *Tom. 1. pag.* 112, *&c.*

Catholick Church, the Church of all Nations, and the Church of all Ages: and that this Church, altho' it be always in *Being* (for (1) *behold I am with you always*, ſays Chriſt, *even to the end of the World*) is not always VISIBLE: for in the fifteenth Century, and upwards, there was no known Society of Proteſtants on the Earth. The *ſecond* Courſe is, by holding, that the Catholick Church may be, and is, in ſeparate and diſſenting Communions, as in that of *Catholicks*, of *Proteſtants*, of *Modern Greeks*, &c.

The *firſt* of theſe two Roads was not thought ſafe enough, tho' ſome bold Sailors have attempted it. And therefore our Adverſaries chuſe rather to venture their Salvation on the *ſecond*. Which to me ſeems equally unſafe, whether we conſult the *Scripture*, the *Tradition* of all Ages, or *common Senſe*.

II. The *Scripture* ſeems very clear. For *1ſt*, S. *Paul* tells us, that (2) *without Faith it is impoſſible to pleaſe God*: And, that there is only (3) *one Body*, *and one Spirit*, —— *one Lord*, *one Faith*, *one Baptiſm*. So that, as there is only *one Lord*, and *one Baptiſm*; there is only *one* true *Faith*. And as the Church of Chriſt upon Earth has only *one H. Spirit*: So ſhe is only *one Body*. From whence theſe Conſequences may be drawn.

Firſt, that *Catholicks*, *Proteſtants*, and *modern Greeks*, have not all of them the ſaving FAITH, *without which it is impoſſible to pleaſe God*. For this *Faith*, according to S. *Paul*,

(1) *S. Mat.* xxviii. *v.* 20. (2) *Hebr.* xi. *v.* 6. (3) *Eph.* iv. *v.* 4, 5.

Chap. 3. Quest. 1. is only *one*, as there is only *one Baptism*. Where-as *Catholicks*, *Protestants*, and *modern Greeks* have three opposite Professions of *Faith*: and therefore *three different Faiths*.

Secondly, that *Catholicks*, *Protestants*, and *modern Greeks* are not all of them Members of the Catholick Church. For this *Church*, according to St. *Paul*, is only *one Body*: which three separate Communions, dissenting from each other (in Matters of Religion, of Government, of divine Worship, of clear Revelation) and excommunicating one the other, cannot possibly be. For are not separate *Communions* separate *Bodies*? And when Societies are divided, with regard to Religion, both in the Articles of their *Faith*, and in the Terms of their *Communion*; is it not as clear, as the Sun, that, in Matters of Religion, they are not ONE SOCIETY, but so many different, and *separate Societies*? If there be any Degree of Uncertainty in this, are we not yet to learn, what *Evidence* means?

III. Again, Christ himself says, (4) *Other Sheep I have* (to wit, the Gentiles) *which are not of this Fold; them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd.* Where I observe, 1*st*, that our B. Redeemer Speaks here of his whole Church upon Earth. For converted *Jews* and converted *Gentiles* are the Universal Church.

2*dly*, That few or no Creatures keep so much together, as *Sheep* of the same *Shepherd*, and of the same *Fold*. They feed together, they herd together, and they are hous'd together.

(6) S. John x. v. 16.

ther. So that, if you ſee one, you ſee them all. Chap. 3. Queſt. 1.

And therefore, 3*ly*, that the Unity of Chriſt's Diſciples, in one Faith and one Communion, could not, under the Emblem and Allegory of *Sheep*, be expreſs'd with more Evidence, nor even with more Elegance, and Beauty, than by calling them ONE FLOCK, and ONE FOLD. But what can be more repugnant to this, than the oppoſite Syſtem? Are Chriſtians of Separate and diſagreeing Communions, who in religious Matters will neither aſſemble, pray, nor communicate together, in the SAME FOLD, and in the SAME FLOCK? May we not deſpair of finding Things evident in Scripture, if this be not?

To ſuppoſe then, that *Catholicks*, *Proteſtants*, and *modern Greeks*, are all of them Members of the Catholick Church, is contrary to *plain Scripture*.

IV. 'Tis alſo contrary to the *univerſal Tradition* of the Catholick Church; as it appears, both from her two *Creeds*, and from her unqueſtionable Doctrine and Practice, in all paſt Ages.

Firſt, The *Creeds* were not indeed deſign'd to give us an Account of the whole Chriſtian *Revelation*. For moral Duties, the Sacraments, the Commandments, the Puniſhments of Sin after this Life, even the Goſpels, and the other Canonical Books of the old and new Teſtament, are not mention'd in them. But whatever is plain in the *Creeds* gives us evidently the Senſe of the Catholick Church in all Ages.

And, in the *Baptiſmal Creed*, we believe *the Holy Catholick Church*, not Churches: And that

Chap. 3. Queſt. 1. that this undivided Church is *the Communion of Saints.* Not that all are *Saints* in it (for there is both Corn and Chaff on the Catholick Floor) but that there are no *Saints* out of it.

In the longer *Creed*, we profeſs, *One, Holy, Catholick, and Apoſtolick Church.* In which *Creed*, the word ONE, was added to exclude the *Macedonians, Novatians, Quartodecimans, Apolinarians, Sabellians, Arians, Montaniſts*, and other Diſſenters, mention'd in (5) the ſeventh Canon of the *ſecond* general Council. For it was by this *Council*, that the *ninth* Article of the *Baptiſmal Creed* was enlarg'd; and that the Church was declar'd to be ONE, *Holy, Catholick*, and *Apoſtolical.* So that the belov'd Syſtem of our Adverſaries is inconſiſtent with the *Creed*, which they receive; and of which the Church of *England*, in the *eighth* of her 39 Articles, Affirms, that it *ought to be* THROUGHLY *receiv'd, and believ'd*, becauſe it *may be prov'd by moſt certain Warrants of Holy Scripture.*

Secondly, All Ages ſince the Apoſtles, have abounded with Diſſenters and Sects of all Kinds. Againſt theſe, whole Armies of Catholick Writers have appear'd in the Field, under the Banners of Truth, and in Defence of that *Faith, which was once deliver'd to the Saints.* Synods of Catholick Biſhops have met, on the ſame Account, in *Aſia, Africa*, and *Europe*, almoſt innumerable. Yet no Catholick Synod, in ſeventeen Centuries, has ever acknowledg'd any Chriſtian Sect whatever to be any Part of the *Catholick Church.* No Catholick Synods, in ſeventeen Centuries, has ever

(5) *Tom. 2. Council Labb. p. 951.*

ever granted that any Perſons, ſeparated from them in Faith or Communion, were Members of the *Catholick Church*. No Catholick Biſhop, in ſeventeen Centuries, no known Catholick Writer in Antiquity, has ever done it. An undeniable Evidence, that the oppoſite Syſtem is contrary to the *Catholick Tradition* of all Ages. Chap. 3. Queſt. 1.

And if *Tertullian*, when a *Montaniſt* (for ſuch he certainly was, when he writ his Book (6) *de velandis Virginibus)* was willing to believe, that *Catholicks*, and *Montaniſts* were Part of the (7) *ſame Church*; our Adverſaries may read in this unhappy great Man their own Misfortune. They may ſee, to what Precipices Error leads: and that a Sinking Philoſopher (when his *Faith* is *Shipwrack'd*, as S. (8) *Paul* expreſſes it) will catch even at a Shadow. They may ſee, that the greateſt Wits are not exempt from the greateſt Falls, from Preſumption, Folly, Raſhneſs, and Schiſm.

The End of *Tertullian* was ſuch, as his Sin deſerv'd. For *whether ever he was* RECONCIL'D TO THE CATHOLICK COMMUNION, ſays Dr. (9) *Cave, appears not.* 'Tis more probable, that he was not. He left indeed the (10) *Montaniſts.*

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(6) *Juſtitia primo fuit in rudimentis, naturâ Deum metuens: dehinc per legem & Prophetas promovit in Infantiam: dehinc per Evangelium efferbuit in Inventutem: nunc per Paracletum componitur in maturitatem, Tert. L. de vel. Virg. C.* 1. (7) *Una nobis & illis fides, unus Deus, idem Chriſtus, eadem ſpes, eadem lavacri Sacramenta; ſemel dixerim,* UNA ECCLESIA SUMUS. *Tert. L. de veland Virg. Cap.* ii. (8) 1. *Tim.* i. *v.* 19. (9) *Apoſtolici p* 143. *an.* 1716. (10) *Ideo eſt Tertullianus factus Hæreticus, quia tranſiens ad Cataphryges, cœpit etiam ſecundas Nuptias, contra Apoſtolicam doctrinam, tanquam ſtupra damnare. Et poſtmodum etiam ab ipſis diviſus ſua Conventicula propagavit: S. Aug. Hær.* LXXXVI.

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niſts. But inſtead of returning to the Catholick Church, he became the Head of a *Schiſmatical Faction* at *Carthage.* And his Followers were at length brought over to the Catholick Faith and Communion, by S. (11) *Auguſtin*, an. 395, or there abouts.

Thirdly, Notwithſtanding the great Variety of ancient and modern Sects: two things are notorious.

Firſt, That all Chriſtian *Diſſenters*, from the undivided Faith or Communion of the Catholick Church, have been always accounted by her to be either *Hereticks*, or *Schiſmaticks: Hereticks*, if they reform'd her Faith; *Schiſmaticks*, if they left her Communion, without reforming her Faith.

Secondly, That in ſeventeen Centuries, She never eſteem'd any known *Diſſenters*, whether *Hereticks*, or *Schiſmaticks*, to be any Part of her.

It is therefore manifeſt, that the Catholick Church, in ſeventeen Centuries, has always judg'd herſelf to be in one undivided Communion. So that *Catholick* Diſſenters, *Catholick* Hereticks, and *Catholick* Schiſmaticks, are, in the Univerſal Language and Judgment of the Catholick Church in all paſt Ages, as great a Soleciſm, as compleat Nonſenſe, as *Chriſtian* Turks or *Catholick* Infidels.

The

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[11] *Tertullianiſtæ uſq; ad noſtrum tempus paulatim deficientes, in extremis Reliquis durare potuerunt in urbe Carthaginenſi: me autem ibi poſito, ante aliquot annos, omni ex parte conſumpti ſunt. Pauciſſimi enim, qui remanſerunt, in Catholicam tranſierunt: Suamq; Baſilicam, quæ nunc etiam notiſſima eſt, Catholicæ tradiderunt: S. Aug: ibidem.*

The firſt great and general Council, held at *Nicea* an. 325, in the eighth Canon, tells us how the *Novatians*, who call'd themſelves *Puritans*, are to be [12] *receiv'd into the Catholick and Apoſtolical Church.* Chap. 3. Queſt. 1.

The ſecond general Council, held at *Conſtantinople* an. 381, gives us the like Account of the [13] *Eunomians*, *Montaniſts*, *Sabellians*, and other *Hereticks*, on the one hand: and of the (14) *Arians*, *Macedonians*, *Novatians*, *Quartodecimans*, and *Apolinarians*, on the other. It informs us alſo, that the orthodox Church is *the Portion of thoſe who are Sav'd.* This Idea the two firſt general Councils give us of the undivided Faith and Communion of the Univerſal Church, which was never queſtion'd by any Catholick Synod either before, or ſince the fourth Century.

So that, all things conſider'd, it may without Raſhneſs be eſteem'd as plain, as any Demonſtration in *Euclid*, that the oppoſite Syſtem is contrary to the *Univerſal* Judgment and *Tradition* of the Catholick Church in all Ages.

V. And

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[12] Περὶ τῶν ὀνομαζόντων μὲν ἑαυτοὺς καθαρούς ποτε, περιερχομένων δὲ τὴν Καθολικὴν Ἐκκλησίαν, ἔδοξε, κ. τ. λ. πρὸ πάντων δὲ τοῦτο ὁμολογῆσαι αὐτοὺς ἐγγράφως προσήκει, ὅπ συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας δόγμασι — ὥστε αὐτοὺς ἀκολουθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς Ἐκκλησίας. Tom. 2. Concil. Labb. p. 32, 33. [13] τοὺς ἀπ' αὐτῶν θέλοντας προστίθεσθαι τῇ Ὀρθοδοξίᾳ, ὡς Ἕλληνας δεχόμεθα, — καὶ Σαπτίζομεν. Can. 7. Ibidem. pag. 951. C D. [14] τοὺς προστιθεμένους τῇ Ὀρθοδοξίᾳ, καὶ τῇ μεσίδι τῶν σωζομένων, ἀπὸ Αἱρετικῶν δεχόμεθα, κ. τ. λ. Ibidem. A.

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V. And after all, it is contrary to *common Senſe*. For the word *Catholick* in the *Creed*, as Catholicks have always underſtood it, is a diſtinctive Mark of the Church of Chriſt upon Earth, in Oppoſition to all other ſeparate Societies of *Infidels*, *Pagans*, *Jews*, *Heretiсks*, and *Schiſmaticks*. That is, it ſignifies a Church both *Univerſal*, and *Orthodox*.

But how can this Idea poſſibly agree to ſeparate Communions? Can Faith be queſtion'd, without *Unorthodoxy*? Or can there be a Breach of Communion, without *Schiſm*? And what room is there for a Reformation, if either the *Catholick* or the *Greek* Church be *Orthodox*?

Both the *Catholick* and *Greek* Church owns *ſeven Sacraments*. Both of them honour the Images of *Chriſt*, and of his *Saints*, as the ſecond Council of *Nicea* long ſince determin'd. Both of them pray, in the ſame Manner, to the B. Virgin *Mary*, and to all the Saints. Both of them *adore* Chriſt, as really preſent, in the B. Sacrament. Both of them believe *Tranſubſtantiation*. Both of them believe the Maſs to be a *propitiatory Sacrifice* for the living and the dead. Both of them hold, that unwritten *Apoſtolical Traditions* are the word of God, and of equal Authority to the Scripture itſelf. Both of them hold, that a *Reformation* of theſe Points is Departing from *the Faith once deliver'd to the Saints*. If therefore both, or either of theſe Churches, be *Orthodox*; are *Proteſtants* ſo too? Or can we ſuppoſe this, without manifeſtly rejecting and contradicting *common Senſe*? To me it is clear, we cannot. So that the admired Syſtem of Dr. *Stillingfleet* and others is contrary to *plain Scripture*, to *univerſal Tradition*, and to *commmon Senſe*.

VI. They

VI. They ſay, that ſeparate Communions may be, and are, Members of the Catholick Church, provided they agree *in Fundamentals.* Chap. 3. Queſt. 1.

But this is a Miſtake. For, *firſt*, *Schiſmaticks*, (ſuch as the *Quartodecimans* were in the Beginning, when they only quarrell'd about the Time of keeping Eaſter, if we conſider barely the Cauſe of their Schiſm) agree with the Catholick Church in all Points of *Faith*, and only diſſent from her, and leave her Communion, upon Diſputes, in which the Chriſtian Revelation is not concern'd. *Schiſmaticks* therefore, as ſuch, agree with the Catholick Church in *all Fundamentals.* Yet She never eſteem'd them to be any Part of her. And the ſecond general Council Can. 7, tells us how the *Quartodecimans* are to be receiv'd into her Communion.

2*dly*, The *Montaniſts* in *Tertullian*'s Time, that is, in the 2d. and 3. Century, held ſecond Marriages unlawful, contrary to S. *Paul*, 1. Cor. vii. *v.* 39.

In the third Century, the *Novatians*, beſides this Error, affirm'd, that the Church ought not or cannot remit all ſorts of Sin, eſpecially that of denying Chriſt in time of Perſecution.

In the following Age, the *Donatiſts* pretended, that Baptiſm was not given validly out of their Communion; and that the Catholick Church had periſh'd in the reſt of the World, by communicating with *Cecilian* Biſhop of *Carthage*, whom the *Donatiſts* thought to be uncanonically choſen.

In the ſame Age, the *Apolinarians* believ'd, that Chriſt had not a human Soul, tho' the Goſpel affirms it, S. Mat. xxvi. *v.* 38.

Hence

Chap. 3. Quest. 1.

Hence the *Montaniſts* in the ſecond Century, the *Novatians* in the third, the *Donatiſts* and *Apolinarians* in the fourth, diſſented not from the Catholick Church *in Fundamentals*, unleſs all Points of Faith be ſuch. Yet She never accounted any of them to be any Part of her. This appears, as to the *Novatians*, from the Nicene Council, Can. viii: as to the *Montaniſts*, and the *Apolinarians*, from the ſecond general Council Can. vii. and S. *Auguſtin* tells the *Donatiſts* [15] *You are with us in Baptiſm, in the Creed, and in the other Sacraments of God. But in the Spirit of Unity, and in the Bond of Peace, laſtly in the* CATHOLICK CHURCH *you are not with us*:

VII. But does not the Guilt of *Schiſm* lye only upon thoſe, who caus'd and made the Breach? It does. But is the Church, which is *the Pillar and the ſupport of Truth*, with which Chriſt has promis'd to continue *always even to the end of the World*, is the Church of all Nations and the Church of all Ages, is *the Holy Catholick Church* Guilty of *Schiſm*? Does *the Communion of Saints* make unjuſt Terms of *Communion*? Is *one, holy, Catholick*, and *apoſtolick Church* to be blam'd, if there be any Diviſions in Chriſtendom? All *Schiſmaticks*, in ſeventeen Centuries, all who have call'd themſelves the *Reformers* of her Faith, and whom She calls *Hereticks*, have laid the whole Blame upon her. Our Adverſaries accuſe her. But in this,

[15] *Nobiſcum eſtis in Baptiſmo, in Symbolo, in cæteris Dominicis Sacramentis: in Spiritu autem unitatis, & vinculo pacis, in ipſa denique Catholica Eccleſia nobiſcum non eſtis. S. Aug. Epiſt.* xciii. (*olim* xlviii.) *ad Vincentium.* §. 46. *p.* 249.

this, as they coppy after the ancient *Reformers* of her Faith, we may truly ſay, that they have the *univerſal Example* and *Tradition* of the Catholick Church in all Ages againſt them. Chap. 3. Queſt. 1.

VIII. Some may perhaps imagine, that there is more Satyr than Truth, in ſaying, that our Adverſaries act againſt *common Senſe*, when they parcel the Catholick Church into ſeparate and diſagreeing Communions; altho' we ſuppoſe, that (in regard to the Church) CATHOLICK is the ſame, as *Univerſal* and *Orthodox*. To Satisfy theſe Gentlemen, if poſſible, I ſhall lay down the following Axioms.

Firſt, It is againſt common Senſe to ſuppoſe, that the *Univerſal* Church is Orthodox, unleſs all her Parts, by *Profeſſion*, be ſo too.

Secondly, It is againſt common Senſe to ſuppoſe, that an *Unorthodox* Sect is Part of the *Orthodox* Church; or that unorthodox and known Diſſenters are Members of it.

Thirdly, It is againſt common Senſe to ſuppoſe, in a Chriſtian Syſtem, any Sect or Perſons *Orthodox*, who deny any Point of the Chriſtian Revelation duly propos'd.

Fourthly, It is againſt common Senſe to ſuppoſe, that the *Catholick* Church conſiſts of Catholicks, and known Diſſenters.

Fifthly, It is againſt common Senſe to ſuppoſe that *ſeparate* Societies, which State the Terms of Communion differently, which avowedly diſagree in matters of Religion, even of religious Worſhip, and of clear Revelation; and which treat one the other, as *Hereticks*, or worſe; ſhould be all of them Members of the Apoſtolical, Holy, and *Orthodox* Church.

Chap. 3. Queſt. 1.

It is therefore againſt common Senſe to ſuppoſe, that *ſeparate* and diſagreeing Communions, as that of *Catholicks*, of *Proteſtants*, and of *modern Greeks*, ſhould be all of them Members of the Catholick Church.

IX. I had almoſt forgot (as indeed it deſerv'd it) an Objection of ſome of our Adverſaries, who would perſwade the World, that modern Catholicks, by ſaying, that the whole Catholick Church is in *their Communion*, are fall'n into the *Error* of the *Donatiſts*, who ſaid the ſame of theirs. But this is an unpardonable Miſtake. For the *Donatiſts* did not err, by ſaying, that *the whole Church was* IN ONE COMMUNION: this being an undoubted Principle, in which both *Catholicks* and *Donatiſts* agreed. The *Donatiſts* therefore err'd, and as S. *Auguſtin* (16) obſerves, were *Hereticks* in this, that, in their Opinion *the Church of Chriſt*, by the Fault of *Cecilian*, who was choſen Biſhop of *Carthage* againſt their Will, *had periſh'd over the whole World, in which it was promis'd to be, and had only remain'd in Africa in Donatus's*

(16) *Donatiſtæ ſunt, qui primum propter Cæciliamum, contra ſuam voluntatem, ordinatum Eccleſiæ Carthaginenſis Epiſcopum, Schiſma fecerunt, objicientes ei crimina non probata, & maxime quod a Traditoribus divinarum Scripturarum fuerit ordinatus. Sed poſt cauſam cum ea dictam atq; finitam, falſitatis rei deprehenſi, pertinaci diſſenſione firmata in hæreſim Schiſma verterunt: tanquam Eccleſia Chriſti, propter Crimina Cæciliani, ſeu vera, ſeu (quod magis Judicibus apparuit) falſa, de toto terrarum Orbe perierit, ubi futura promiſſa eſt, atq; in Africa Donati parte remanſerit, in aliis terrarum partibus quaſi contagione communionis extincta. Audent etiam rebaptizare Catholicos, ubi ſe amplius Hæreticos eſſe firmarunt.* S. Aug. Lib. de Hæres. Cap. 69.

natus's Party. This was doubtleſs an Hereti- Chap. 3
cal Error. For the Separation of the two *Dona-* Queſt. 1.
tus's and all their Followers in *Africa*, from the
Catholick Church, was as notorious to the World
in the *fourth* Century; as the Separation of
Luther and all his Proteſtant Followers in *Eu-*
rope from the *Catholick Church*, was in the *Six-*
teenth.

Donatiſts then had two Controverſies with *Catholicks*, as S. *Auguſtin* informs us in the Place now mention'd: one concerning *Baptiſm*; the other concerning the *Church.* The latter Diſpute was, whether the Party of *Donatus*, or thoſe who call'd themſelves *Catholicks*, were the whole Church of Chriſt. For tho' Chriſtendom was then divided into *Catholicks*, *Marcionites*, *Encratites*, *Novatians*, *Manichœans*, *Arians*, *Apolinarians*, *Montaniſts*, *Quartodecimans*, *Donatiſts*,(17) *and who can reckon up all the different Hereſies of every different Nation*, ſays St. *Auguſtin*, writing againſt the *Donatiſts*: Yet Catholicks maintain'd, that they were the WHOLE CHURCH of Chriſt, that they were the Mother Church, the Catholick or Univerſal Church, the Church of all Ages, and in the Scripture-Senſe, *the Church of all Nations.* Of this two Witneſſes, I hope, will be Sufficient.

(17) *Quis autem poſſit ſingulas quaſq; Hæreſes enumerare gentium Singularum*, inquit, S. Aug. Lib. ſeu Epiſt. de Unitate Eccleſ. Cap. iii. Et L. iv. con. Creſcon. Cap. lxi. *Non ergo nobis communicant, ſicut dicis, Novatiani, Ariani, Patripaſſiani, Valentiniani, Patriciani* (de quibus S. Aug. L. de Hær. C. 61) *Apellitæ* (Cap. 23,) *Marcionitæ, Ophitæ* (Cap. 17) *cæteraq; ut verbis tuis utar, nefariarum Peſtium, non Sectarum, Sacrilega Nomina.*

Chap. 3. Queſt. 1.

S. *Optatus*, an *African* Biſhop of the fourth Century, writing againſt the *Donatiſts*, ſays: (18) *You pretend to be the whole Church, who are indeed no Part of it.* That this Church belongs to the *Catholicks* only, and that they are in one undivided Communion with the See Apoſtolick, he ſhews by reckoning up all the Biſhops of *Rome* from S. *Peter* to Pope *Siricius* then living. *Siricius*, ſays (19) he, *is ours, with whom the whole World is, by authentick Letters of Communication, in* ONE COMMUNION *with us.*

S. *Auguſtin*, in his *Book*, or in his *Epiſtle*, concerning the *Unity of the Church*, againſt the *Donatiſts*, ſays: (20) *The Diſpute betwixt us is*, WHERE THE CHURCH IS: *whether* ON OUR SIDE, *or* THEIRS: *which Church doubtleſs is* ONE, *and which our Anceſtors have call'd the Catholick* Church, *that by this very Name they might ſhew her to be Univerſal.* — *This Church is* the Body of Chriſt, *as S.* Paul *calls it* Col. 1. v. 24. *From hence it is plain, that he, who is not a Part of Chriſt's Body, cannot have Chriſtian Salvation.* —— *Now the Queſtion betwix't us and*

(18) *Vultis vos ſolos eſſe totum, qui in omni toto non eſtis.* Lib. 2. *con. Parm.* (19) *Hic noſter eſt ſocius, cum quo nobis totus Orbis, commercio formatarum, in una Communionis Societate concordat.* Ibid. (20) *Queſtio certe inter nos verſatur, Ubi ſit Eccleſia; utrum apud nos, an apud illos; quæ utiq; una eſt, quam Majores noſtri Catholicam nominarunt: ut ex ipſo nomine oſtenderent, quia per totum eſt. Secundum totum enim* καθ' ὅλον *græce dicitur. Hæc autem Eccleſia Corpus Chriſti eſt, ſicut Apoſtolus dicit*, pro Corpere ejus, quæ eſt Eccleſia. *Unde utiq; manifeſtum eſt, eum qui non eſt in membris Chriſti, Chriſtianam Salutem habere non poſſe* —— *Inter nos autem & Donaſtas queſtio eſt, ubi ſit hoc Corpus; id eſt, ubi ſit Eccleſia.* L. de Unit. Eccleſiæ. Cap. ii.

and the Donatiſt's is, where this Body is, that is, where the Church is. To this his Anſwer is, that, according to the Scripture, the Church of Chriſt is the Church *of all Nations* in one Communion. Chap. 3 Queſt. 1

He ſays in the ſame Chapter: However the Caſe ſtands in order to *Cecilian*; [21] *we ſhew, that the Chriſtian World, with which we communicate, is not in the Fault.*

Again, As to what we ſay of *Cecilian*; *we prove it*, ſays he, [22] *both by the Emperor's Letters, and by the* COMMUNION OF THE WHOLE WORLD.

And in another Place: [23] *Why then have you wickedly ſeparated yourſelves from the Seed of Abraham, which is in all Nations?——Your not being in the Communion of all Nations, which are bleſt in the Seed of Abraham, is a great Crime, not of ſome, but of all of you.*

[24] *You ſay, that we,* WHOSE COMMUNION IS SPREAD OVER THE WHOLE WORLD, *are a Party, and are not in the World. But* [25] *we ſee you ſeparated from the Communion of the whole*

[21] *Et in bis omnibus nullum crimen eſſe Orbis Chriſtiani, cui nos communicamus, offendimus.* Ibid. (22) *Et litteris Imperatoris,—— & totius Orbis Communione firmamus.* Ibid. [23] *Cur vos ergo impie ſeparaſtis a ſemine Abrahæ, quod eſt in omnibus gentibus?—— Hoc autem, quod omnibus gentibus, quæ in ſemine Abrahæ benedicuntur, non communicatis, & magnum crimen eſt, non quorundam veſtrum, ſed omnium.* Lib. 2. Con. Lit. Petil. Cap. xxxii. [24] *Dicitis, quod in partem ceſſerimus, & in toto non ſimus, quorum Communio univerſo Orbi diffunditur.* Ibid. Cap. xxxviii. (25) *Vos a totius Orbis communione ſeparatos videmus, quod Scelus & maximum, & manifeſtum, & omnium veſtrum eſt.* Ibidem. Cap. viii.

Chap. 3. Queſt. 2. *World, which is both the greateſt of Crimes, and a manifeſt Crime, aud a Crime common to you all.*

Nothing therefore is more unqueſtionable, than that Catholicks in the fourth and fifth Century maintain'd, that the WHOLE CATHOLICK CHURCH was in their undivided Communion. If then modern Catholicks, by aſſerting the ſame thing, are fall'n into the Error of the *Donatiſts*; the *Catholick Church*, in the fourth and fifth Century, was fall'n into the ſame *Error*.

X. But if the Catholick Church be only in one Communion; how comes it, that there are ſo many different Sects of Chriſtians in the World, divided from her? The true and only Reaſon of this is, becauſe they either do not fear God, or do not know all the things, which Catholicks have to ſay for themſelves. The ſame Reaſon holds for all paſt Ages.

Second QUESTION.

Is not the univerſal *Church in* one Communion *a plain Contradiction?*

ANSWER, IT is neither a plain, nor any Contradiction.

Firſt. That, which certainly was in the firſt Century, is no Contradiction.

Secondly. That, which evidently has been in all Ages ſince, is far from being a Contradiction. Yet this is the Caſe.

In the firſt Century, by the incredible and indefatigable Labours of the Apoſtles, the Church of Chriſt was, in a moral and limited Senſe,

Senſe, the Church *of all Nations.* Not that Chriſtianity was then perhaps the *National* and prevailing *Religion* of any Part or Province in the World: or that the Apoſtles carried their Spiritual Conqueſts into all the Kingdoms of *Aſia*, *Europe*, *Africa*, and *America:* much leſs, that the Church of Chriſt was then equal in Extent to Chriſtendom: for the firſt Reformers, *Simon* the Conjurer, *Menander*, *Cerinthus*, *Ebion*, the *Nicolaites*, and the *Gnoſticks*, whom S. [1] *John* calls *Anti-Chriſts* over and over, and of whom he ſays, [2] *even now there are many Anti-Chriſts,—— they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us*; theſe Reformers, I ſay, were Chriſtians, but no Part of the Holy Catholick Church, which was then, in a moral Senſe ſpread over the *Earth.* Becauſe there were great Numbers of true Believers in many Parts of it, eſpecially in the Roman Empire. Chap. 3. Queſt. 2.

The Apoſtles were commanded to baptize [3] *all Nations*, and to preach the Goſpel [4] *to every Creature.* And [5] *their ſound went into* ALL THE EARTH, *and their words unto the Ends of the* WORLD. The Goſpel *is come to you*, ſays S. [6] *Paul, as it is* IN ALL THE WORLD, *and brings forth Fruit.* But in the firſt Century, it is certain, that all true Believers were in *one Communion:* As S. *Luke* aſſures us of the firſt Chriſtians, then call'd Diſciples, and Believers, that [7] *they continued*

[1] 1 Jo. ii. *v.* 18, 22. 1 *John* iv. *v.* 3. 2 Jo. *v.* 7. [2] 1 Jo. ii. *v.* 18, 19. [3] *S. Mat.* xxviii. *v.* 19. [4] *S. Mar.* xvi. *v.* 15. [5] *Rom.* x. *v.* 18. [6] *Col.* i. *v.* 6. [7] ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν Απο-στόλων, καὶ τῇ κοινωνίᾳ, Acts ii. 42.

Chap. 3. *ſtedfaſtly* IN THE DOCTRINE *of the Apoſtles,* Queſt. 2. *and* IN *their* COMMUNION.

So that, in the firſt Century, the *Univerſal* Church was *in one* undivided *Communion.*

II. Since the Time of the Apoſtles, the *univerſal* Church and all her general Councils have been in *one undivided Communion,* that is, with the See of *Rome.*

The firſt general Council, held at *Nicea* againſt the *Arians* an. 325, was in Communion with Pope *Silveſter.*

The ſecond general Council, held at *Conſtantinople* an. 381, againſt the *Macedonians,* who deny'd the Divinity of the H. Spirit, was in Communion with Pope *Damaſus.*

The third general Council, held at *Epheſus* an. 431, againſt the *Neſtorians,* whoſe Hereſy is not yet extinct, was in Communion with Pope *Celeſtin.*

The fourth general Council, held at *Calcedon* an. 451, againſt the *Eutychians,* whoſe Hereſy yet continues, was in Communion with S. *Leo.*

The fifth general Council, held at *Conſtantinople* an. 552, concerning the Writings of *Theodorus* Biſhop of *Mopſueſta,* of *Ibas,* and of *Theodoret,* was in Communion with Pope *Vigilius.*

The ſixth general Council, held at *Conſtantinople* an. 680, againſt the *Monotheletes,* who ſaid, that there is only one Will in Chriſt, was in Communion with Pope *Agatho.*

The ſeventh general Council, held at *Nicea* an. 787, againſt the Deſpiſers of H. Images, was in Communion with Pope *Hadrian* the firſt.

The

The eighth general Council, held at *Conſtantinople*, againſt *Photius* an. 869, was in Communion with Pope *Hadrian* the ſecond. Chap. 3. Queſt. 2.

The ninth general Council, the tenth, the eleventh, the twelfth, held at *Rome* an. 1123, 1139, 1179, 1215, were in Communion with Pope *Caliſtus* the ſecond, *Innocent* the ſecond, *Alexander* the third, and *Innocent* the third.

The thirteenth, and fourteenth general Councils, both held at *Lyons* an. 1245, and 1274, were in Communion with Pope *Innocent* the fourth, and Pope *Gregory* the tenth.

The fifteenth general Council, held at *Vienna* in *France*, an. 1311, was in Communion with Pope *Clement* the fifth.

So were the latter general Councils, at *Piſa* an. 1409, at *Conſtance* an. 1414, at *Siena* an. 1423, at *Baſil* an. 1431, at *Florence* an. 1438, and at *Trent* an. 1545, in Communion with Pope *Alexander* the fifth; Pope *John* the three and twentieth; Pope *Martin* the fifth; Pope *Eugenius* the fourth; and Pope *Paul* the third.

III. The ſeven firſt Articles of the *Baptiſmal Creed* were inlarg'd by the firſt general Council. Hence the longer Creed of the Church is call'd the *Nicene Creed*. The laſt five Articles were inlarg'd by the ſecond general Council. And it appears by the ſeventh Canon of this Council, that the Holy Catholick, and Apoſtolick Church is ſtyl'd ONE in Oppoſition to all Chriſtian Diſſenters: that is, to all *Schiſmaticks*, and *Hereticks* whatever; whether they deny the chief, commonly call'd the *fundamental* Articles of Chriſtianity, as the *Arians*, *Macedonians*, and the *Sabellians* did; or the Secondary and leſs *principal* ones only, as the *Novatians*,

Chap. 3. Quest. 3. *Novatians*, the *Montaniſts*, and the *Apolinarians* had done; or are ſeparated from the Catholick Communion, upon a Diſpute, in which *Faith* is not concern'd; which was the Caſe of the *Quartodecimans*. Either then this Part of the *Creed* is falſe, in the Original and true Senſe of it: or no known *Diſſenters*, whether *Schiſmaticks*, or *Hereticks*, are any Part of the *Catholick Church*. And if no known *Diſſenters* are any Part of her; is She not reduc'd to *one Communion*? For *ſeparate* and known *Communions*, without any *Diſſent* or Diſagreement whatever, are utterly impoſſible.

Third Question.

Is the Catholick Church upon Earth always in Being, from her firſt Foundation and enlargement by Chriſt and his Apoſtles, to the end of the World?

Answer. TO this Dr. *Pearſon* the late and learned Biſhop of *Cheſter*, in his *Expoſition of the Creed*, will anſwer for me. (1) *When Chriſt ſpoke firſt particularly to S. Peter, he ſeal'd his Speech with a powerful Promiſe of Perpetuity, ſaying,* (2) Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it. *When he ſpoke generally to all the reſt of the Apoſtles to the ſame Purpoſe,* (3) Go, teach all Nations,

(1) *Pag.* 342. *Ed.* 4. *an.* 1676. (2) *S. Mat.* xvi. *v.* 18. (3) *S. Mat.* xxviii. *v.* 19, 20.

tions, baptizing them in the Name of the Father, and of the Son, and of the H. Ghoſt; *he added a Promiſe to the ſame Effect*, and, lo, I am with you always even to the end of the World. *The* firſt *of theſe Promiſes aſſures us of the Continuance of the Church: Becauſe it is built upon a* Rock. —*The Church of Chriſt is the* (4) Houſe of Chriſt; *and as* a wiſe Man, *he has built his Houſe upon a* Rock: *and what is ſo built, ſhall not fall. The* latter *of theſe Promiſes gives us not only an Aſſurance of the Continuance of the Church, but alſo the Cauſe of that Continuance, which is the Preſence of Chriſt* —— *Wherefore being Chriſt does promiſe his Preſence unto the Church even to the end of the World; he does thereby* ASSURE US OF THE EXISTENCE OF HIS CHURCH UNTIL THAT TIME, *of which his* Preſence *is the* Cauſe. *Indeed this is* (5) the City of the Lord of Hoſts, the City of our God, God will eſtabliſh it for ever, *as the great Prophet of the Church has ſaid. Upon the Certainty of this Truth, the Exiſtence of the Church has been propounded, as an Object of our Faith, in every Age of Chriſtianity; and ſo it ſhall be ſtill, unto the end of the World.* Chap. 3. Queſt. 3.

II. Again, when we profeſs to believe *the Holy Catholick Church; every one,* ſays (6) he, *is underſtood to declare thus much: I am fully perſwaded, and make a free Confeſſion of this, as of a neceſſary and infallible Truth; that Chriſt by the Preaching of the Apoſtles, did gather unto himſelf a Church, conſiſting of thouſands of believing Perſons, and numerous Congregations, to which*

(4) *Heb.* iii. *v.* 3. 6. (5) *Pſal.* xlvii. *v.* 9. *Heb.* xlviii. *v.* 8. (6) *p.* 350.

Chap. 3. Queſt. 4.

which he daily added ſuch as ſhould be Sav'd, and WILL SUCCESSIVELY AND DAILY ADD UNTO THE SAME, TO THE END OF THE WORLD. *So that, by the Virtue of* HIS ALL-SUFFICIENT *Promiſe, I am aſſur'd, that there was, has been hitherto, and now is, and hereafter ſhall be, ſo long as the Sun and Moon endure,* A CHURCH OF CHRIST, ONE AND THE SAME. Thus this learned Proteſtant Biſhop.

Fourth QUESTION.

Is the Catholick Church, upon Earth, always a viſible and known Society?

ANSWER. IT is. Tho' ſome of our Adverſaries (eſpecially the *Calviniſts*) formerly have deny'd it: So to make room in the Dark, for a continued Succeſſion of unknown Proteſtants, from the *Sixth* to the *Sixteenth* Century. But their Succeſſors have been aſham'd of the Project, as inconſiſtent with the *Scriptures*, with the *Creed*, and with *common* Senſe.

Firſt. It is inconſiſtent with the *Scripture*, in which the Church of Chriſt is deſcrib'd to be at once in a (1) *limited* and moral *Senſe*, the Church of ALL NATIONS. This Argument the Catholick Biſhops, in the great Conference at

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(1) *I ſay, in a* limited Senſe. *For it does not appear, that Chriſtendom was ever the third Part of the World. And the Catholick Church was never any more, than a Part of Chriſtendom.*

at *Carthage* with the *Donatiſts* an. 411, urg'd againſt them ſo Succeſsfully, that the *Schiſmaticks* could never hold up their Heads after it. The Catholicks alledg'd theſe Texts of Scripture, *Gen.* xxii. 18. *Gen.* xxviii. *v.* 14. *Iſai.* liv. *v.* 1, 2, 3. *Iſai.* xlix. *v.* 6. *Malach.* i. *v.* 10, 11. *Jerem.* xvi. *v.* 19. *Zephan.* ii. *v.* 11. *Pſal.* ii. *v.* 7, 8. *Pſal.* lxxi. *v.* 8, 11. *Hebr.* lxxii. *v.* 8, 11. *Acts.* i. 8. *&c.* Chap. 3. Queſt. 4.

Almighty God told Abraham, that (1) *all Nations* ſhould be *bleſt in his Seed, which Seed is Chriſt*, Gal. iii. *v.* 16. This Promiſe, if it be underſtood of all Nations *Succeſſively*, is true without any Limitation. For the *Catholick Church* has been not only numerous, but even the National Church in the chief Parts of *Europe*, *Africa*, and *Aſia*, and is now in a great Part of *America*. But in a limited Senſe, it is, and always will be at once the Church of *all Nations*. And can the Church of *all Nations* be either an *inviſible*, or an *unknown* Society?

Our B. Saviour compares it to (2) *a City ſet upon a Hill, which* CANNOT BE HID. The Prophet *Daniel* calls it (3) *a Kingdom which ſhall ſtand for ever*, and *a great Mountain which fill'd the whole Earth*. *Iſaias* repreſents it as a (4) *Mountain upon the Mountains*, and ſays, that ALL NATIONS *ſhall flow unto it.*

Hence S. *Auguſtin* tells the *Donatiſts* : (5) *You are not on the Mountains of* Sion, *becauſe you*

(1) Gen. xxii. *v.* 18. Gen. xxviii. *v.* 14. (2) S. Mat. V. *v.* 14. (3) Dan. ii. *v.* 35. 44. (4) Iſ. ii. *v.* 1. (5) *Non eſtis in montibus* Sion, *quia non eſtis in Civitate ſuper montem conſtituta, quæ certum ſignum hoc habet, quod abſcondi non poteſt. Nota eſt ergo omnibus Gentibus.* S. *Aug. L.* 2. *con. lit. Petil.* Cap. civ.

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you are not in THE CITY, SET UPON A HILL, *which has this* CERTAIN SIGN, THAT IT CANNOT BE HID. *Therefore it is known to all Nations.* Thus S. *Auguſtin.*

God himſelf by *Iſaias*, tells us, that when (6) *the Redeemer ſhall come to* Sion — *this is my Covenant* WITH THEM, *ſays the Lord*: *My Spirit, that is upon thee, and my words, which I have put in thy Mouth ſhall not depart* OUT OF THY MOUTH, *nor out of the* MOUTH OF THY SEED, *nor out of the* MOUTH OF THY SEED'S SEED, *ſays the Lord, from henceforth and for ever.* But how can the Church of all Nations be ever *unknown*, if the word of God be *always in her Mouth*?

II. *Secondly.* This is alſo plain from both her *Creeds.* For, *Catholick*, in regard to the Church, ſignifies both (7) *Univerſal* and *Orthodox.* And does it ſtand with good Senſe to ſuppoſe, that the *Orthodox* and *Univerſal* Church is either an *inviſible* or an *unknown Society*?

III. *Thirdly*, If *the Holy Catholick Church* be always in Being, as was prov'd in Anſwer to the laſt Queſtion; 'tis contrary to *common Senſe*, to imagine, that ſhe is an *inviſible* or an *unknown Society.* For if ſhe avoids the wicked Devotions of Infidels, Jews, Schiſmaticks, and Hereticks, if ſhe profeſſes her Faith and Communion; She is certainly *known.* If ſhe does not; how is ſhe *Holy*? (8) *For with the Heart a Man believes to Righteouſneſs*: σόματι δέ, *but*

(6) Iſai lix. *v.* 20. 21. (7) ἀπὸ τῶ καθόλου.
(8) Rom. x. *v.* 10.

but with the Mouth Confeſſion is made to Salvation. Chap. 3. Queſt. 4.

IV. Let us hear, how Biſhop *Pearſon* explains the Word (9) *Catholick. The moſt obvious*, ſays he, *and moſt general Notion of this Catholiciſm, conſiſts in the* DIFFUSIVENESS *of the Church, grounded upon the Commiſſion given to the Builders of it,* Go teach all Nations — *The Temple was the only Place, in which the Sacrifices could be offer'd: and ſo under the Law there was an Incloſure divided from all the World beſides. But God ſaid unto his Son* (10) I will give the Heathen for thy Inheritance, and the uttermoſt Parts of the Earth for thy Poſſeſſion. *And Chriſt commanded the Apoſtles, ſaying,* (11) Go ye into all the World, and preach the Goſpel to every Creature, —— (12) beginning at Jeruſalem. *Thus the Church of Chriſt, in its primary Inſtitution, was made to be of a diffuſive Nature, to ſpread and extend itſelf, from the City of* Jeruſalem, *where it firſt began, to all the Parts and Corners of the Earth. From whence we find them in the* (13) Revelation, *crying to the Lamb,* Thou waſt ſlain, and haſt redeem'd us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation. *This Reaſon did the ancient Fathers render, why the Church was call'd Catholick: and the Nature of the Church is thus deſcrib'd in the Scriptures.* Thus far this learned Proteſtant Biſhop.

Fifth

(9) *Expoſ. of the Creed.* p. 348. (10) Pſal. ii. *v.* 8. (11) S. Mar. xvi. *v.* 15. (12) S. Luke xxiv. *v.* 47. (13) Apoc. v. *v.* 9.

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Fifth QUESTION.

Is the Catholick Church always Orthodox?

ANSWER. IT is. And I have all the Reaſons on my Side, which an unprejudic'd Chriſtian can deſire, to wit, *plain Scripture*, and *univerſal Tradition.*

Firſt, The Church of Chriſt is ſtyl'd by S. *Paul* [1] *The Pillar and the Support of Truth.* A Deſcription, which cannot poſſibly agree to an Unorthodox Church.

2. All doctrinal Points of Chriſtianity, clearly reveal'd to the Apoſtles, and by them deliver'd to the *Church*, whether they be the primary or Secondary Articles of Religion, are equally the word of God. And of theſe God himſelf aſſures us, that they (2) *ſhall not depart from her Mouth, nor from the Mouth of her Seed, nor from the Mouth of her Seed's Seed, for ever.* If ſo, ſhe is always *Orthodox*, both in the primary and Secondary Articles of the Chriſtian Doctrine. [3]

3. Sup-

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[1] ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 Tim. iii. v. 15.

[2] Iſ. lix. v. 21. [3] *The Hebrew* vaani and I (*which in the Proteſtant Bible is tranſlated*, as for me, Iſ. lix. *v.* 21) *is a Hebraiſm, which does not limit, but only adds Force and Emphaſis to the following Promiſe: Hence the Senſe is compleat, altho'* vaani *be omitted, as it is by the Vulgate. It may alſo be tranſlated*, And I ſay, this is my Covenant with them, ſays the Lord, &c.

3. Suppoſing the Truth of Chriſtianity; it is plain to common Senſe, that a Church, which is *Un-orthodox* either in the chief or in the inferior Points of the Chriſtian Revelation, is not the TRUE CHURCH of Chriſt: But the TRUE CHURCH of Chriſt ſhall always ſubſiſt, from its firſt Foundation by Chriſt to the end of the World. For ſpeaking to S. *Peter* he ſaid, (4) *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* Therefore the Catholick Church is always Orthodox, both in the chief, and in the inferior Points of the Chriſtian Revelation. Chap. 3. Queſt. 5.

4. Chriſt does not teach, and *remain* with thoſe, who reject and contradict his Doctrine, even in the leſs principal Parts of it. But he ſaid to the firſt Paſtors of his Church, [5] *Behold I am with you all Days*, and at all Times *even to the end of the World.* Therefore his Church is always Orthodox, even in the inferior Articles of Chriſtianity.

5. If the Church of Chriſt ought to be hear'd, even in private Caſes betwixt Man and Man; much more in thoſe, where Religion is concern'd. But even in private Caſes, [6] *If he will not hear the Church, let him be to you as a Heathen and a Publican.*

Therefore in Diſputes of Religion ſhe ought always to be *hear'd.* And conſequently in theſe ſhe is always *Orthodox.*

K 6. God

(4) S. Mat. xvi. v. 18.

[5] Ἰδὲ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος, S. Mat. xxviii. v. 20. [6] S. Mat. xviii. v. 17.

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6. God has not only given us *Apoſtles*, *Prophets*, and *Evangeliſts*, but alſo *Paſtors* and *Teachers*, [7] *till we all come into the Unity of the Faith* —— *that henceforth we be not like Children, toſs'd every way, and carry'd about with every Blaſt of Doctrine, by the Slight and Craft of Men, contriving to deceive us.*

But un-orthodox Guides cannot ſecure us againſt Error. Therefore the Catholick Church, and the Body of her Paſtors are always *Orthodox.*

In this Senſe we have Reaſon to underſtand theſe words of Chriſt to his Apoſtles, (8) *I will aſk the Father, and he will give you another Comforter, that he may abide with you* FOR EVER, *the Spirit of Truth.* For the Apoſtles, in their own Perſons, were not to remain here *for ever.*

Secondly, The *perpetual Orthodoxy* of the Catholick Church may be alſo prov'd by the Tradition of all Ages.

The firſt Converts of Chriſt and his Apoſtles were call'd *Diſciples*, and *Believers*; afterwards (9) *Chriſtians.* But when Diſſenters, as *Simonians*, *Nicolaites*, and *Gnoſticks*, of whom S. *John* ſaid, (10) *They went out from us, but they were not of us*, preſum'd to take upon them his Name whom they blaſphem'd, and to call themſelves CHRISTIANS; the main Body of true Believers (without departing from its former Title) took upon it the Name of CATHOLICKS,

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[7] εἰς τὴν ἑνότητα τῆς πίστεως . . . . ἐν τῇ οἰκοδομῇ τοῦ ἀνθρώπου ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Eph. iv. v. 11, 12, 13, 14.

(8) S. John xiv. v. 16, 17. (9) Acts. xi. v. 26. (10) 1 John ii. v. 19.

THOLICKS, from its undoubted Properties, *Univerſality* and *Orthodoxy*. For being ſpread, in a Manner, over the Earth, and being far more numerous than any Sect of Chriſtians, it was properly UNIVERSAL: And becauſe it alone retain'd the Faith and Communion of the Apoſtles, it alone was ORTHODOX. So that, if the Title of the HOLY CHURCH diſtinguiſh'd true Believers from *Infidels* and *Jews*; that of CATHOLICKS diſtinguiſh'd them from all Chriſtian *Diſſenters*, whether *Hereticks* or *Schiſmaticks*. And, that it might do this more remarkably, it was inſerted into both the *Creeds*.

In the longer, we believe *One*, *Holy*, *Catholick*, and *Apoſtolick Church*.

In the Baptiſmal Creed, *the Holy* CATHOLICK *Church*, *the Communion of Saints*.

The Truth of theſe *Creeds* is undeniably atteſted by the *univerſal Tradition* of the Catholick Church in all Ages. And if the *Creeds* be always true; the UNIVERSAL Church is always ORTHODOX. Hence her perpetual Orthodoxy is as certain, as univerſal Tradition can make it.

Beſides, how can her Faith be reform'd, either in the chief, or in the inferior Articles of it; if ſhe be always *Apoſtolical*? How can ſhe State the Terms of her Communion wrong; if ſhe be always the COMMUNION OF SAINTS?

Either therefore her *Creeds* are not always true; or She is always *Orthodox*, and irreformable, both in the chief and inferiour Articles of the Chriſtian Revelation, and in her ſtating of the Terms of Communion with her.

Hence ſhe has always aſſerted her Orthodoxy. She has, in Seventeen Centuries, conſtantly

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ſtantly ſeparated from her Communion all Diſſenters, and branded them with the infamous Name of *Hereticks*, whoever have undertaken to reform her Faith, either in what our Adverſaries call *Fundamentals*, or in any other *Points*. She has, in ſeventeen Centuries, branded all thoſe with the odious Name of *Schiſmaticks*, who, without reforming her Faith, have left her Communion, and charg'd the *Guilt* of their Diviſion upon her: which *Guilt* they call *cauſal Schiſm*. Of theſe two Points the *Quartodecimans*, the Biſhop of *Iſtria* in the Sixth Age, the *Montaniſts*, the *Novatians*, the *Donatiſts*, the *Apolinarians*, the *Enemies* of holy Images, call'd *Iconoclaſts*, and others may be Witneſſes. And what are all the *Hereticks*, mention'd by S. [11] *Irenæus*, by *Tertullian*, or a contemporary Author, in the end of his Treatiſe of *Preſcription*, by S. [12] *Epiphanius*, by S. [13] *Philaſtrius*, by S. [14] *Auguſtin*, by [15] *Theodoret*, but ſo many unfortunate Wretches who ſtand upon Record, like Malefactors hang'd in Chains, to deter wicked Men in after-ages from attempting to reform the Belief of *the Holy Catholick Church, the Communion of Saints*?

If you aſk me, whether the *Orthodoxy*, prov'd and promis'd by the word of God to the Catholick Church, is to be underſtood ſo, that ſhe never falls into *any Error* againſt Faith, or ſo that ſhe never falls into *any evident and pernicious Error* againſt it: I anſwer that her Orthodoxy extends to *both* theſe Caſes.

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[11] *In Libris de Hæreſibus.* [12] *In Panario.* [13] *Lib. de Hæreſibus.* [14] *Lib. de Hæreſibus ad Quod vult deum.* [15] *in Libris de Hæreticis Fabulis.*

ſes. Tho' if it were only promis'd in regard to the *Second*, our Adverſaries ought to be content with it, and to embrace her Communion. Becauſe by judging as ſhe does, we cannot run into any *pernicious Errors*; into which we may eaſily fall, by oppoſing her Decrees. Chap. 3. Queſt. 5.

II. But both the *Creed* and the *Scripture* ſecures the Church of Chriſt from any Error againſt *Faith*. For ſhe is certainly un-orthodox, if ſhe errs againſt it. And if ſhe be Un-orthodox; the Creed is certainly falſe, which pronounces her to be *Catholick*, that is, *Univerſal*, and *Orthodox*. Again, if ſhe errs againſt the *Faith*, *once deliver'd to the Saints* by the Apoſtles themſelves; She is not *Apoſtolical*. And if ſhe is not *Apoſtolical*, the Creed is falſe, by which ſhe is declar'd to be *One*, *Holy*, *Catholick*, and *Apoſtolical*. If, by a wrong Deciſion of Faith, ſhe excludes good and orthodox Chriſtians from her Communion; She is not the Society and *Communion of Saints*. And if ſhe is not the *Communion of Saints*; the Creed is falſe, which affirms this of her. What I have here ſaid, may be reduc'd to this ſhort *Syllogiſm*: If the Church we profeſs in the Creed, to be *One*, *Holy*, *Catholick*, and *Apoſtolical*, and to be *the Communion of Saints*, ſhould fall into any Error againſt Faith, then the *Creed* would be *falſe*. But the *Creed* cannot be *falſe*: Therefore ſhe cannot fall into any ſuch Error, and is by Conſequence an unerring Guide in all her Deciſions of Faith.

This would appear in the H. Scripture with equal Luſtre, if Men could perſwade themſelves to read it in ſuch a manner, as it ought to

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be read, that is, without *Prejudice*. For if the Church, in her Deciſions of Faith, errs againſt any Part of the Chriſtian Revelation; She is not *the Pillar and the Support of Truth*, 1 Tim. iii. *v.* 15. She retains not the pure and true *word of God in her Mouth for ever*, If. lix. *v.* 21. She is not the true and pure Church of Chriſt, againſt which *the Gates of Hell ſhall not prevail*, S. Mat. xvi. *v.* 18. She has not thoſe Paſtors, whom our Saviour promis'd to remain with, and to teach *all Days, even to the end of the World*, S. Mat. xxviii. *v.* 20. her Deciſions are not ſuch, that he, who will not hear them, is to be accounted no better, than a *Heathen* and a *Publican*, S. Mat. xviii. *v.* 17. her *Paſtors* and *Teachers* cannot ſecure her Children againſt Error, *Eph.* iv. *v.* 11, 12, 13, 14: She has not *the Spirit of Truth remaining with her for ever*, S. John xiv. *v.* 16, 17.

III. The Reader may here expect to ſee the late Exceptions of Mr. *Trapp*, againſt the Application of the Texts abovemention'd. For tho' his moſt diſtinguiſhing Talent is owing to *Billingſgate*; and he ſeems frequently in the arguing Part, ſcarce to know what he would have us think; yet his Replies to the Scripture are chiefly taken from others of a much brighter Genius.

Firſt then to 1 Tim. iii. v. 15, he has four Anſwers. Altho' perchance if they had been good for any thing, a leſs Number might have ſerv'd. 1ſt. ſays (16) he, *it is far from being certain, that thoſe Words*, the Pillar &c. *relate*

(16) *The Church of England defended &c. pag.* 102.

relate to the Church. They may perhaps relate to Timothy ; *and it is the Opinion of very learned Men, that they do.* Chap. 3 Queſt. 5.

Ans. Learned Men may be in very great Streights. And theſe certainly were, when they were forc'd to interpret their *Bible*, contrary to the *Bible* itſelf, and with ſo much (17) Violence to the Text, as could only come into the Heads of ſuch as are in the utmoſt Diſtreſs. Dr. *Hammond* is more ſincere, and tells us, that (18) *of this* Houſe of God *two Titles are here ſet down. — The firſt Title, is,* the Church of the Living God. —— *The ſecond Title is, that it is* the Pillar of Truth &c.

But Mr. *Trapp* has a Second, and (as it is to be hop'd) a better Anſwer. 2dly, ſays he, *if S. Paul ſpeaks of the Church ; he ſpeaks either of the Church in general, or the Church of* Epheſus *in particular, moſt certainly not of the Church of* Rome.

Ans. Smartly ſaid, if it were either pertinent, or true. S. *Timothy* was not to converſe in *Rome:* And yet S. *Paul* ſpeaks of the Church in Communion with *Rome*, which Proteſtants call *the Church of Rome.* For when S. *Paul* writ this Epiſtle an. Chr. 64, was not *the Church in general* in Communion with *Rome*, and with its Biſhop S. *Peter?* Was not then the *Church of Epheſus* in Communion with *Rome?* If it was ; whether S. *Paul* ſpeaks of *the Church of Epheſus*, or of *the Church, in general*, he ſpeaks of *a Church, or of the Church, in Communion with* Rome, which Mr. *Trapp*

[17] ἵνα ἰδῇς .... σὺλ& κ. λ.

(18) *Paraphraſe and Annot. p.* 732. *col.* 2.

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calls the Church of *Rome*. So that the third Part of his Anſwer evidently contradicts the two firſt. It is *certain*, that when S. *Paul* writ to the *Romans*, an. Chr. 58, there was a Church *in Rome*, Rom. i. *v.* 7; and that the Faith of this Church was celebrated *through the whole World*, *v.* 8. Is it then MOST CERTAIN, that tho' S. *Paul*, writing to S. *Timothy* an. Chr. 64, ſpeaks of the *Church* IN GENERAL; or of the *Aſiatick Chriſtians*, as joyn'd in Faith and Communion with the reſt; yet he ſpeaks not of *the Church in Communion with* Rome?

And that Mr. *Trapp* may ſee, that his ſecond Anſwer is neither *pertinent*, nor *true*; I muſt deſire him to obſerve a Thing, which all Men know, beſide himſelf: I mean, that theſe Queſtions are very different: 1ſt. *Is the univerſal Church infallible*? 2*dly*, *Is the Church, in Communion with Rome, the univerſal Church*? 3*dly*, *Is the Church*, which is in *Rome*, the univerſal Church? To the firſt and ſecond *Queſtion* we ſay, Yes. To the third, we ſay, No. Hence Mr. *Trapp*'s ſecond Anſwer is *moſt certainly* impertinent, whether it be true or falſe. For it is as clear as the Sun, that his Adverſary was only treating the firſt Queſtion (it is what Mr. *Trapp* himſelf grants pag. 101) and was proving his aſſertion from 1 Tim iii. *v* 15, But inſtead of replying to the firſt Queſtion as he ought: Mr *Trapp*, as if he had been playing, as Children do at *Croſs Purpoſes*, thought fit to anſwer to the *ſecond* or *third*; and very gravely tells us, that *the Church of Rome is not infallible*, or *that S. Paul does not ſpeak of the Church of Rome*. This Impertinence the Reader will find at every turn through the

whole

whole arguing Part of Mr *Trapp*'s Book. Be- Chap. 3.
ſides, his Second Anſwer is not only imperti- Queſt. 5.
nent, but *moſt certainly falſe*; if he means, that S. *Paul* 1 Tim. iii, *v.* 15, ſpeaks not of *the Church in Communion with Rome.*

The third Anſwer of Mr *Trapp* is as weak, as the other two. And he had Reaſon not to inſiſt much upon it. *3dly*, ſays he, *By the Church's being the* Pillar and Ground of Truth, *may very well be meant no more, than that according to the Intent of her Inſtitution, ſhe always* OUGHT *to be ſo, not that ſhe always actually* WILL *be ſo. Our Lord tells his Diſciples, they* are the Salt of the Earth; *and yet ſuppoſes, that* the Salt may loſe its Savour.

ANS. Is this then Mr *Trapp*'s Comment on S. *Paul*, THE CHURCH IS, that is, THE CHURCH IS NOT, *but only ought to be, the Pillar and the Support of Truth*? And why may not Infidels ſay in the ſame manner, S. PAUL IS (that is, HE IS NOT, but only ought to be, in whatever he writes) *a Teacher of Truth*? For the plain and obvious Senſe of his words, 1 Tim iii. *v* 15, (from which they cannot be wreſted without Sophiſtry and Prejudice) is that there are two Properties or Titles of the *Houſe of God.* The firſt, that it is *the Church of the living God.* The Second, that it is *the Pillar and the Support of Truth.* And Mr *Trapp*, I preſume, is not to be taught, that Properties in rigour are inſeparable from the Thing itſelf. So that THE HOUSE OF GOD (that is, the *whole Society of* orthodox Chriſtians, or the *Aſiatick Chriſtians* as agreeing with the reſt in Faith and Communion) can no more ceaſe *to be the Pillar and the Support of Truth*, than

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than it can ceaſe to be *the Church of the living God.* Mr *Trapp's* Inſtance of *Salt* is very inſipid. The Diſciples, by receiving the Holy Ghoſt Acts ii, *v* 4, became moſt effectually *the Light of the World*, and *the Salt of the Earth.* Before this they were like other Men, and both might and did *loſe their Savour. Judas* hang'd himſelf. *Peter* deny'd his Maſter. All the *Apoſtles forſook him*, S, Mat. xxvi, *v* 56. It is therefore undeniably evident in the Scripture, in what manner the Diſciples were call'd *the Light of the World, and the Salt of the Earth.* S Mat. v, *v*, 13, 14. And when Mr *Trapp* has given us as great Evidence of the *Fall* of the Catholick Church, as S. *Matthew* has done of the *Fall* of St *Peter*, S. Mat. xxvi, *v.* 74, I promiſe to Subſcribe to his third Anſwer: Tho' I perceive he does not much like it. But the next will make full Amends.

4thly, ſays he, *and chiefly, the Church may maintain all neceſſary Truth, and yet propoſe* FALSE DOCTRINES, *and Terms of Communion* INCONSISTENT WITH SALVATION ——— *She may therefore be* the Pillar and Support of the Truth, *without being an unerring Guide, or ſo much as free from* GREAT AND GRIEVOUS ERRORS, page 102, 103.

ANS. If the *chief* and beſt Anſwer be Nonſenſe, wo be to all the reſt. And is it not evidently Nonſenſe (give me leave to uſe Mr *Trapp's* familiar Words) to ſuppoſe, that the ſame Church, at the ſame Time, *is the Pillar and the Support of Truth*, and that *it falls into* GREAT AND GRIEVOUS ERRORS? Is it not evidently Nonſenſe to ſuppoſe, that the ſame Church, at the very ſame Time, *may maintain*

ALL

ALL NECESSARY TRUTHS, *and yet propoſe falſe Doctrines*, INCONSISTENT WITH SALVATION? For is not Truth call'd *neceſſary*, in order to Salvation? And does a Church teach *all neceſſary Truth*, if ſhe teaches Falſhood *inconſiſtent with Salvation*, and even requires the Profeſſion of it in the *Terms* and Conditions of *Communion* with her? No certainly, For *all neceſſary Truth* is not taught, unleſs it be taught in ſuch a Manner as is *neceſſary to Salvation*; that is, unleſs it be taught without Contradiction or *Inconſiſtency* in regard to Salvation. So that his chief Anſwer is as bad, if not worſe than any of the reſt. Chap. 3. Queſt. 5.

Secondly, to Iſ. lix. *v.* 21, ſomething will be objected by and by, tho' Mr *Trapp* ſays nothing of it.

Thirdly, to S. Mat. xvi. *v.* 18, Mr *Trapp* has a (19) long *Objection*, or if you pleaſe a long Anſwer, which amounts only to this: That from thoſe words of the Scripture, nothing can be concluded, but the perpetual Duration of the Church of Chriſt.

ANS. Nothing can be concluded from them, but the perpetual Duration of the *pure* Church of Chriſt. And this undoubtedly may. For the plain and obvious Senſe of his Words is this: *Upon this Rock I will build my* pure and true *Church, and the Gates of Hell ſhall not prevail againſt it.* But theſe Words of Chriſt cannot be falſe. Therefore his Church cannot fall into any Error againſt Faith. For how can it fall into any ſuch Error, and yet be at the ſame Time the *true* Church of Chriſt, and *pure*

(19) pag. 64, 65, 66, 67, 68, 69, 70, 71,

Chap. 3. Queſt. 5.

pure from Error. Nothing then can be more abſurd, than what Mr *Trapp* affirms in the Courſe of this Objection p. 70: I mean, that, notwithſtanding this Text, ALL THE CHURCHES UPON EARTH, *Or if you pleaſe*, THE CHURCH UNIVERSAL, MAY BE GUILTY OF IDOLATRY IT SELF. And, I preſume, he will not take it ill, if I return the Complement, in his own Words page 64, which he paſſes upon his Adverſary without any appearance of Reaſon, that *ſo much Blunder, Inconſequence, Fallacy, and Falſhood, was, I believe, ſcarce ever crouded into ſo few Words before.*

Fourthly, to S Mat. xxviii. *v* 20, what Mr *Trapp* (20) objects, does not reach the Difficulty. Our Bleſſed Saviour had ſaid to his Diſciples, *He, who hears you, hears me*, S. Luke x. *v.* 16, And, before his Aſcenſion, he ſays to his Apoſtles, (21) *Go, teach all Nations, — teaching them to obſerve &c; and behold I am* teaching *with you, always, even to the end of the World.* This is Part of what the Words imply. For the true and full Senſe, is, *Behold I am* going, teaching, and baptizing *with you, even to the End of the World*: This being the moſt natural and plain Signification of the Words. If ſo, whatever the Church of Chriſt teaches, and propoſes to others as the Doctrine of Chriſt, is taught by Chriſt. But what Chriſt teaches, cannot be falſe. Therefore whatever the Church of Chriſt teaches, and propoſes to others as the Doctrine of Chriſt, cannot be falſe.

Fifthly,

(20) p. 72, 73, 74, 75. (21) S. Mat. xxviii. *v* 19, 20.

Fifthly, to S. Mat. xxviii, *v.* 17, Mr *Trapp* vouchſafes not to object any thing in particular. Chap. 3. Queſt. 5.

Sixthly, what he offers to Eph iv. *v.* 11, 12, 13, 14, is next to nothing. I only obſerve 1*ſt*, that the *Paſtors* and *Teachers*, of whom S. *Paul* ſpeaks *v.* 11, are evidently diſtinct from the *Apoſtles* and *Evangeliſts*: *And he gave ſome, Apoſtles*, ſays he: *And ſome, Prophets*: *And ſome, Evangeliſts*: *And ſome Paſtors and Teachers.* 2*dly*, that the *Paſtors* and *Teachers*, given *for the perfecting of the Saints, for the Work of the Miniſtry, for the Building up of the Body of Chriſt, till we all come into the Unity of the Faith, v.* 12, 13, are evidently the *Paſtors and Teachers*, whom the Church of Chriſt has in every Age: And not only thoſe of the firſt Century, as (22) *Chillingworth* ſuppoſes. For theſe, neither by their *Perſons*, nor by their *Writings*, ſecure us from Error.

Laſtly, to St *John* xiv, *v* 16, 17, Mr *Trapp* has ſome Objections. *Firſt*, he ſays, p. 78, that *it is ſcarce common Senſe to interpret it of the Succeſſors* to the Apoſtles at all: Tho' *I deny not*, ſays he, *but the Aſſiſtance of Chriſt's Holy Spirit is in other Places, whether it be here or no, promis'd to his Church in general, through all Ages.* That is, it is ſcarce common Senſe, to ſay, that *for ever* ſignifies FOR EVER, or to ſuppoſe that, FOR EVER, does not END at the Death of the Apoſtles. And if *the Aſſiſtance of Chriſt's Holy Spirit is in other Places promis'd to*

(22) *Religion of Proteſtants.* Chap. iii, §. 79, 80, 81.

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to his Church IN ALL AGES: Why may not theſe Words (*my Father will give you another Comforter, that he may abide with you* FOR EVER, *the Spirit of Truth*) without any Danger of Nonſenſe, ſignify the ſame?

If they do, Mr *Trapp* is ſafe. For *there is not a Word*, ſays he p. 79, *about the Church of* Rome. The good man is ſtill at Croſs Purpoſes. For the Queſtion here is not, whether the Church in Communion with *Rome* be the univerſal Church, or not: But whether the univerſal Church be always *Orthodox* in her Deciſions of Faith, and an unerring *Guide* in deciding Controverſies of Religion?

But if *our Saviour promis'd*, ſays Mr *Trapp* p. 79, *that the Holy Ghoſt ſhould aſſiſt not only the Apoſtles, but the Miniſters of his Church to the World's End; teach them, and remind them of all things* (*neceſſary to their Salvation, for ſure he ſpeaks of nothing elſe*) yet *thoſe, who are ſo taught, and reminded*, MAY NEITHER LEARN, NOR REMEMBER AS THEY SHOULD DO.

ANS. An admirable Comment upon theſe Words of Chriſt, S. John xvi. *v.* 13, *When the Spirit of Truth is come, he* WILL GUIDE YOU INTO ALL TRUTH. And S. John xiv. *v* 26, *The Holy Ghoſt, whom the Father will ſend in my Name*, WILL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID TO YOU. For how are all things *taught*, if they are not *learn'd*? How are they *brought to Remembrance*, if they are not *remember'd*? And ſince this Anſwer ſuppoſes, that this Promiſe of the Spirit of Truth is made, in the very ſame Words, to the *Apoſtles*, and to their *Succeſſors*: If both were

were equally indued with free Will; how can we be ſure, that the *Apoſtles* were effectually GUIDED INTO ALL TRUTH, and were effectually TAUGHT ALL THINGS? For Mr *Trapp* informs us, page 76, that *the Spirit of Truth may abide for ever with the Teachers of the Goſpel, ſo as to tender his Grace and Aſſiſtance to them, and yet they may* RESIST HIS MOTIONS, *and ſo have* NO BENEFIT *by ſuch his abiding with them.* Thus the ingenious Mr. *Trapp.* Chap. 3. Queſt. 5.

But ſtill he is not ſatisfy'd. For *the Abiding* ſays he p. 77, *of the Holy Ghoſt with the Church is no Argument of its being always in the Right, much leſs of its being always, or ever, infallible.*

ANS. If the *Remaining* of the Holy Spirit with the Church *for ever*, and his *Guiding it into all* reveal'd *Truth*, be no Argument, that the Church is *always in the Right*, in deciding Controverſies of Religion: I cannot but fear, that in theſe Chapters of *S.* John, the Apoſtles will have no Promiſe of being *always, or ever Infallible* in what they taught and writ.

As to the Suppoſition of the ingenious Mr. *Trapp*, that tho' the Church of Chriſt were *always in the Right*, She would not be *Infallible*; this, if his own Language may be uſed without Offence, is a moſt egregious Blunder. *Infallibility* is a Term, which I do not find, that the univerſal Church in any of her General Councils, has apply'd to herſelf: tho' as her Divines underſtand it, it is certainly true. For when they ſay, that the *univerſal Church is infallible*; they only mean, that She is always *Orthodox*, that ſhe is and always will be an *unerring Guide* in deciding Controverſies of Religion, and that in this She is always *in the Right*. But ſince Mr. *Trapp*,

by

Chap. 3. Quest. 5.

by *Infallibility*, means a great deal more; we may remember, that this noble Champion, when his *all* is at Stake, is fighting without an Adversary.

However, says he, p. 77, *here is nothing about the Church of* Rome *in particular* —— and *to be guided into all Truth does not imply that the Guidance must of necessity be effectually follow'd, nor does being taught all Things* —— *imply Infallibility.*

ANSWER, This is Harping on the old broken String; and Dreaming of the Church of *Rome*, when it is no Part of the Question. However Mr. *Trapp* judges right. For the very Naming of *the Church of Rome*, how impertinent soever, carries more Conviction with it on a judicious Rabble, than a Million of real Demonstrations.

How far the *Apostles* may be in danger of forfeiting their Charter, by what he adds; I am not willing to examine. But am fully perswaded, that if the universal Church has an *infallible Promise* of being TAUGHT ALL THINGS, and of being GUIDED INTO ALL TRUTH FOR EVER, her Definitions of Faith both are and will be always INFALLIBLE.

IV. It would be here an unnecessary Digression (if not unsafe, till Scholars have led and clear'd the Way) to attempt the Character of a Treatise, which was newly offer'd to the publick, under a double Guard from Censure and Reproach, being Dedicated to the *King*, and Inscrib'd, *The Church of* England *defended against the Calumnies and false Reasonings of the Church of* Rome, *in Answer to a late Sophistical, and insolent, Popish Book* &c.

But

But I cannot forbear to ſay, that if Mr. *Trapp* had treated his Adverſary with more Humanity, and would have ſuffer'd him to ſpeak Senſe now and then; his Cauſe would have loſt nothing by it, and his Zeal for the Church of *England*, which is now ſo frequently ruffled, ſo oft tranſported with Indignation and Rage, if not into down right Nonſenſe, would have appear'd with a more becoming Grace and Luſtre. For he, who can talk of nothing elſe, but of *an Ocean of Falſhoods and Abſurdities*, of *Antichriſtian Errors*, of *Unchriſtian Calumnies*, *Impudence*, *Sophiſtry*, and *Nonſenſe*; is almoſt ſure to fall into Extravagance and Folly, without being either help'd or pitied. Whether this be Mr. *Trapp*'s Caſe or not, the Reader may judge by this remarkable Inſtance. It is the very Cloſe of his Anſwer. He had told us pag. 414, that *from this Place* [p. 319] *to the end of the Book*, his Adverſary *ſtrains all his Nerves, draws his Arguments to a Head, and labours his Point with the utmoſt Diligence*: And promis'd to ſhew, that *his boaſted ſtrength is the moſt deſpicable Weakneſs*, by diſſecting *it minutely*, and anſwering *it Sentence by Sentence*. But let Mr. *Trapp* and his Adverſary agree about Matters, as well as they can. What I pretend to prove is only this, that the latter is not allow'd to ſpeak *Senſe*, tho' what he ſays is *unconteſtably* Evident. Chap. 3. Queſt. 5.

Mr. *Trapp*'s Antagoniſt expreſs'd himſelf thus, p. 328: *My Queſtion or Dilemma, to which I demand a direct Anſwer, is preciſely this:* viz. *Whether before the Reformation the Church of Rome with all the Churches in Communion with that See, was that* One, Holy, Catholick, and

Chap. 3. Queſt. 5. Apoſtolick Church, *the Belief whereof we profeſs in the Nicene Creed, or not? If they ſay not; then the Creed was falſe before the Reformation. Becauſe they cannot ſhew any other Society of Chriſtians, which was that Church. But if they anſwer in the Affirmative, then the Church of Rome, with all the Churches in Communion with that See, was not only* A *true Church, but* THE SOLE *and only true Church of Chriſt upon Earth. And, by Conſequence, England was, by its pretended Reformation, cut off* FROM THE SOLE *and only true Church of Chriſt upon Earth. And there I leave it. For I have now done.* Thus his Antagoniſt.

To this, after a Shuffle, and ſome Obſcurity, Mr. *Trapp* gives a direct Anſwer.

1. His *Shuffle* is this, p. 449, *Here you alter the Queſtion. Juſt now you ſaid*, the Church of Rome: *Here you ſay*, the Church of Rome, with all the Churches in Communion with that See. But *Explaining* the Queſtion is not *Altering* it. Theſe words, *the Church of Rome*, may be, and are, frequently enough underſtood, two different Ways. *Firſt*, for *the Church* AT ROME. Thus they are often taken by Proteſtant Writers, and by Mr. *Trapp* in particular. *Secondly*, they may be, and are underſtood, of *Rome and the Church or Churches in its Communion*; and Mr. *Trapp*'s Adverſary, whoever he was, took the words in this Senſe. So that his being accus'd of *altering* the Queſtion is a meer *Shuffle*.

2. The *Obſcurity*, with which I charg'd Mr. *Trapp*, does not conſiſt in his Diſtinguiſhing, p. 449, betwixt *Communion with Rome*, and *Subjection to Rome* (tho' it is notorious, that *Rome*, in

in S. *Gregory*'s Time, challeng'd as truly a *Subjection of all other Biſhops to her*, as ſhe does at preſent) but in his ſaying, p. 450, *If any particular Church or Churches, that of Rome among the reſt, were cauſeleſly out of Communion with any Church; they were Schiſmatical, but ſtill they were Churches: tho'* IF THEY WERE NOT, *'tis nothing to our preſent Purpoſe.* Chap. 3. Queſt. 5.

ANSWER. This is very intricate, if not falſe. For the Queſtion was, *Whether before the Reformation the Church of* Rome *with all the Churches in Communion with that See, was that* One, Holy, Catholick, and Apoſtolick Church, *the Belief whereof we profeſs in the Nicene Creed, or not?* And if *Neſtorians*, *Eutychians*, *Photians*, and *Vaudois* were ſeparate from other Chriſtians without a *ſufficient Cauſe* (of which there was never any doubt among Catholicks) they were certainly *Schiſmaticks*, and conſequently *no Churches*, as Mr. *Trapp* gives us Leave to ſuppoſe. If ſo, 'tis plain, that *Rome and the Churches in her Communion* were before the Reformation, the univerſal Church, or the Sole and only true Church of Chriſt upon Earth. And if it be repugnant to Mr. *Trapp*'s Syſtem, to grant, that *Rome and the Churches in her Communion* were then the *univerſal Church*; how can he truly ſay, that the Suppoſition, of *Schiſmatical Sects being no Churches, is nothing to his* PRESENT PURPOSE, tho' this were ſuppos'd to give nothing peculiar to *Rome?*

3. But after all he gives a *direct Anſwer*, p. 451, to his Adverſary's *Dilemma*, in theſe words: *Before the Reformation, the Church of Rome with thoſe in Communion with her, and in*

Chap. 3. Quest. 5. *Subjection to her*, WAS NOT *that* One, &c. *Because of the Greek Churches, and many more which I have mention'd*, p. 438.

His Adversary would doubtless tell him, that this does not deserve the Name of an *Answer*. For the Question was concerning that *Church*, *the Belief whereof we profess in* THE NICENE CREED. And the NICENE CREED it self tell's us, that this Church is ONE: that is, as the Catholick Church in all Ages has understood this Part of the *Creed*, it is ONE IN FAITH AND COMMUNION. For She never imagin'd, that Christ's *Seamless Garment* consisted of dissected Parts, like so many Patches in a Beggar's Coat. She never imagin'd, that Dissenters were any Part of her, or that she was an Aggregate of Catholicks and them, a disjointed and disunited Society. Christendom was always rent asunder by Heresies and Schisms: but the Catholick Church had never such a mean Opinion of herself, as to esteem herself a Mixture, a Compound of divided Churches: but ONE CHURCH IN FAITH AND COMMUNION. Much less did she imagine, that the word, ONE, which She added to the CREED, to exclude the *Macedonians*, the *Novatians*, the *Montanists*, the *Quartodecimans*, and other Heretical and Schismatical Sects, should ever be suppos'd to include *Dissenters* and *Schismaticks*, and to make them *Members* of the Catholick Society, and of the Church of Christ. All this Mr. *Trapp*'s Antagonist in his Argument Supposes. And therefore Mr. *Trapp*'s *Answer*, to Speak modestly of it, is evidently no *Answer* at all. For neither the *Greek* Church, nor any of the others which he

he mentions, was in his Opinion, that *One, Holy, Catholick, and Apoſtolick Church, the Belief whereof we profeſs in the Nicene Creed.* But the Church, the Belief whereof we profeſs in this Creed, is ONE IN FAITH AND COMMUNION. Therefore, notwithſtanding *the Greek Churches*, and as *many more*, as you pleaſe; *Rome* and the Churches in her Communion may ſtill have been, immediately before the Reformation, that ONE —— CHURCH, *the Belief whereof we profeſs in the Nicene Creed.* And conſequently Mr. *Trapp*'s *direct Anſwer* (that *Before the Reformation, the Church of Rome with thoſe in Communion with her, and in Subjection to her, was not that One*, &c: *Becauſe of the Greek Churches, and many more, which I have mention'd*) how *direct* ſoever, is indeed *no Anſwer*. But I do not inſiſt upon this, how manifeſt ſoever. Let Mr. *Trapp* and his Adverſary purſue their Quarrels, and Conqueſts, and take their Advantages as well as they can. Chap. 3. Queſt. 5.

What I pretend to prove, is that Mr. *Trapp*, in the Sequel of his *Anſwer*, undertakes to impugn a *known Truth*, and aſſaults his Adverſary, even when he has *prov'd* him to be in the Right. For thus he goes on, p. 451, *Tho' I might well ſtop here; yet as I have hitherto anſwer'd* BOTH THE BRANCHES *of his Dilemma, I will not now at laſt depart from that generous Method.*

How, Sir? Are you in earneſt? Is this your *Method*? You have *broken*, you ſay p. 452, *the other Horn of his Dilemma.* And do you pretend to *break*, to confute this too? Have you ſtudied the Deſtruction of *Popery* ſo long, that you have forgot your Logick, and loſt

Chap. 3. Queſt. 5.

common Senſe? For do not theſe tell you, that of two *Contradictories* each cannot be falſe? And does not every *Dilemma* eſſentially conſiſt of *contradictory Branches?* What then do you mean, by BREAKING, according to your Cuſtom, *both the Horns of a Dilemma*; but DISPROVING both, or PROVING both to be FALSE; which is utterly and evidently impoſſible? For if you ſhew, that the *firſt Branch* of a Dilemma is *falſe*; you prove and demonſtrate, that the *ſecond* is *true*. If you ſhew, that the *ſecond Branch* is *falſe*, which you now pretend; you demonſtrate the *Truth* of the *firſt*, and that what you have ſaid againſt it, is evidently *impertinent*.

Or muſt I ſhew what every one knows, who knows any thing, I mean who has either Logick or common Senſe, that two Contradictories (for Example, *It is ſo*, *It is not ſo*) can neither be both *true*, nor both *falſe*; unleſs the ſame Propoſition, at the very ſame Time, and in the ſame Senſe, can be both *true* and *falſe*; that is, both *true* and *not true*, which is manifeſtly impoſſible? Yet this is the Caſe. For as the *Truth* of any Propoſition infers the *Falſhood* of its Contradictory; ſo the *Falſhood*, of any Propoſition whatſoever, infers, by a neceſſary and undeniable Conſequence, that its Contradictory is *true*. When Mr. *Trapp* therefore has prov'd, or at leaſt has pretended to prove, that the *firſt Branch* of his Adverſary's Dilemma is *falſe*; Mr. *Trapp* has either prov'd, or at leaſt has pretended to prove, that what he ſays, in Anſwer to the *ſecond Branch*, is *impugning*, in his Opinion, a *known Truth*. It is ſuppoſing, againſt the Rules of Logick and common

common Senſe, that of two *Contradictories* each ſide can be *falſe*. It is ſuppoſing, by a neceſſary Conſequence, that of *Contradictories* each ſide can be *true*: and that the ſame Propoſition, at the ſame Time, and in the ſame Senſe, can be both *true* and *untrue*, both *true* and *falſe*. Chap. 3. Queſt. 5.

And (pray) obſerve, with what Gaiety and Pleaſure, Mr. *Trapp*, in anſwering the *ſecond Branch* of his Adverſary's Dilemma, impugns a *known Truth*, and now and then even grants it to be ſo. Which, whilſt it makes the ingenious Rabble (for whom only he writes) ſtare at the ſtrange Profoundneſs of his Learning and Wit; is highly provoking to Men of Senſe, and can not give them any other Idea, but that, which is ſo familiar with him, I mean, of Stupidity, and Nonſenſe.

And now he comes upon the Stage, and encounters the *ſecond Part* of his Adverſary's Dilemma, which was, *But if they anſwer in the Affirmative, then* &c. *So*, ſays Mr. *Trapp* p. 452, *we have it* OUT *at laſt. This is the* GRAND POINT *he has been labouring all this while; tho' he never ſpoke the* WORDS *till now. He mentions them but once, as if he were aſham'd of them, as well he may be: But that*, ONCE, *is at the Cloſe of all, in order to make the deeper and more laſting Impreſſion.* But how came good Mr. *Trapp* to be thus ruffled? What has thrown him into theſe violent Gripes? For my Part, I can ſee no other Cauſe of this Diſorder, but that his Adverſary has finiſh'd his *Dilemma*. And, if Mr. *Trapp* could not ſee the *End* of it, without falling into theſe Fits, he may thank himſelf for them. For in

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diſproving the *firſt Part*, he had demonſtrated the *Truth* of the *ſecond*: and ſo might have ſafely over-look'd it, as unneceſſary for him to conſider. But I dare not apply the Country Proverb to him, *Fools muſt pay for their Peeping.*

He goes on to demoliſh the *ſecond Part* of the Dilemma, and tells us p. 452, that *it amounts to thus much in fewer and plainer words*: *If the Church of Rome was the only Church, the Church of Rome was the only Church.* Tho' his Adverſary's Propoſition was not Identical, as every one may ſee, who can read Engliſh, is not this to tell us, that the *ſecond Part* of his Dilemma, which Mr. *Trapp* is confuting to the beſt of his Skill, is undeniably *true*? Unleſs it be falſe to ſay, that Mr. *Joſeph Trapp is Mr. Joſeph Trapp*, and that *the Church of Rome is the Church of Rome.*

His next Sentence wants an Interpreter extremely. *But not to inſiſt upon that, let us conſider the Conſequence he draws from this* [Identical Propoſition] *Suppoſing the Propoſition to be true, as I have prov'd it to be* MOST FALSE. The *Senſe*, or rather the *Meaning* of theſe words, if they have any (for *Senſe* I believe they have none) muſt be this: "The *ſecond Branch* of "my Adverſary's Dilemma is as true, as theſe "Propoſitions, *a Man is a Man, a Church is* "*a Church*: but waving that, tho' my Ad"verſary ſuppoſes the Propoſition to be true, "yet I have prov'd it to be MOST FALSE." Which amounts to this, in other words: *Theſe Propoſitions are true, a Man is a Man, a Church is a Church*: *But not to inſiſt upon that; tho' other Men ſuppoſe them to be true, yet I have*

prov'd

prov'd them to be MOST FALSE. Which is extremely Dark and profound Nonſenſe. Chap. 3. Queſt. 5.

But what follows will never be parallel'd. The *ſecond Branch* of his Antagoniſt's Dilemma is a *Conditional Propoſition*, IF THEY ANSWER IN THE AFFIRMATIVE (which to be ſure they will not, AND REMEMBER WE DO NOT, ſays Mr. Trapp, p. 452) *then the Church of Rome with all the Churches in Communion with that See was not only a* TRUE Church, *but* THE SOLE *and only true Church of Chriſt upon Earth. And by Conſequence* (he evidently means, IF THEY ANSWER IN THE AFFIRMATIVE, which I am ſure they will not) *England was by its pretended Reformation cut off from the Sole and only true Church of Chriſt upon Earth.* This Conſequence is rightly deduc'd from the *ſecond Branch* of the Dilemma, which Branch is *Conditional*, as well as the *firſt*. The *firſt* was, IF THEY SAY NOT; THEN, &c. The *ſecond* is, IF THEY ANSWER IN THE AFFIRMATIVE; THEN, &c: AND, BY CONSEQUENCE, ENGLAND, &c. All this is truly and juſtly argued. But it is argued *conditionally:* IF PROTESTANTS ANSWER IN THE AFFIRMATIVE *to the foregoing Dilemma:* which they need not do, and to be ſure they will not.

However the word CUT OFF, put Mr. *Trapp* into ſuch a violent Fit, that he was never able to recover of it, before the End of his Book. His Anſwer to his Adverſary's *Conditional* Conſequence is, I DENY THAT, p. 453. *If a* SEPARATION *was neceſſary, as we have ſhewn it was; thoſe, who made it neceſſary, were the Schiſmaticks, as I have often ſaid: they were* CUT OFF, *not we*, ſays Mr. *Trapp*.

A SEPA-

Chap. 3. Queſt. 5.

A SEPARATION from what? If you anſwer *in the Affirmative* to your Adverſary's Dilemma; then the Church of *Rome* with all the Churches in Communion with that *See* was, by your own Confeſſion, immediately before the Reformation, not only a TRUE CHURCH, but THE SOLE AND ONLY TRUE CHURCH OF CHRIST UPON EARTH. Now I cannot but think, theſe Propoſitions are true:

Firſt, that hitherto a SEPARATION from *the Sole and only true Church of Chriſt upon Earth* was never NECESSARY.

Secondly, that what Perſon, or Church ſoever, is ſeparated, WITHOUT NECESSITY, from *the Sole and only true Church of Chriſt upon Earth*, that Perſon or Church is, by this Separation from the *Church* of Chriſt, guilty of SCHISM, and is CUT OFF from the whole Church of Chriſt.

Thirdly, that, if this be the Caſe of the Church of *England*; it is ridiculous to think, that *She is excus'd from* SCHISM. That is, She is guilty of Schiſm, if She be *Separated from* THE SOLE AND ONLY TRUE CHURCH OF CHRIST UPON EARTH. And where is the Harm of this, unleſs it be a Fault to have Eyes, and to ſee the Sun in the Meridian? But will not this Language provoke the Church of *England?* No. For She knows, what Words mean. She hates the Impertinence of her furious Zealots, and does not deſire to be defended by a Fool.

However it is, Mr. *Trapp* miſtakes the plain and obvious Senſe of his Adverſary. He ſuppoſes a CONDITIONAL Propoſition to be ABSOLUTE: and in a pious Tranſport of Religion

or

or Fury, he thus gives a Looſe to his Indigna- Chap. 3.
tion, p. 453 : *How, is* the Church of England Queſt. 5.
CUT OFF ? *She is pure, and they continue cor-*
rupt. — *But where is the* CUTTING OFF *all this while ? Why, 'tis palpable, ridiculous, ſtrutting, over-bearing, impudent Nonſenſe contriv'd to delude ignorant Souls, and impoſe the groſſeſt Corruptions upon them.*

But his holy Tranſport is not yet over. For, in the following page, he ſays of his Antagoniſt : *His next Sentence is the beſt in his Book,* For now I have done. *And ſo have I, for that Reaſon : And I am heartily glad of it. For never before did I labour in ſuch a tireſome Maze of Fallacies, Falſhoods, Swaggering, Repetitions, and Impertinences.* Inſtead of theſe warm Epithets : had Mr. *Trapp* been content to have *laſh'd* his Adverſary, for Speaking too freely, too roundly, and with too little Ceremony and Regard of the prevailing Religion in *England,* and its Authors and Abettors ; he might with a better Grace have preſented his Treatiſe to the King, and I ſhould never have quarrell'd with him on that Account. But begging the Reader's Pardon for this tedious Digreſſion : I reaſſume the Thread of my Diſcourſe.

V. It may be objected, that the words of God, *Iſai.* lix. *v.* 21, are the words of a *Covenant,* not of a *Promiſe.* But this is a Miſtake. For, being the whole Covenant of *Orthodoxy* betwixt God and his Church, they are like the Covenant of *Grace* ; of which it is ſaid, (23) *I will make a new Covenant with the*

(23) *Jerem.* xxxi. *v.* 31, 33.

Chap. 3. Queſt. 5. *the Houſe of Iſrael* —— *This* is *the Covenant, that I will make with the Houſe of Iſrael,* —— *I will place my Law in their Bowels, and write it in their Hearts, and will be their God, and they ſhall be my People*: Which is ſtrictly a *Promiſe*, of Sanctifying Grace; and improperly a *Covenant*; in as much as it implies what *God* and his faithful *Servants* will *do*: that he will *give* them Grace, and that they ſhall *cooperate* with it.

And if the words of God, Iſ. lix. *v.* 21, be (as indeed they are) the whole Covenant of *Orthodoxy*, both on *God*'s and on the *Church*'s ſide; they are ſtrictly a *Promiſe*: and a *Covenant* in an elegant, but metaphorical Senſe, in as much as they ſignify, that *God* will give his *Spirit*, and his *Words* to his Church; and that She will always retain his *Spirit* to know what he has reveal'd, and his *Words in her Mouth* to teach it her Children for ever. And as this is the true Senſe of *Iſaias*; ſo it is confirm'd both by parallel Texts of Scripture, by the Creed, and by the Tradition of all Ages.

VI. It may alſo be objected, that the Catholick Church has faln into *wicked Errors*; that She is guilty of *Schiſm*, by making unjuſt Terms of Communion; and that She alone is the *great Apoſtate* from *the Faith, once deliver'd to the Saints*, S. *Jude v.* 3. For She has lain under theſe Accuſations above ſixteen hundred Years. There were never any *Schiſmaticks*, in ſixteen or ſeventeen Centuries, who have not accus'd her of being guilty of their SCHISM.

There

There were never any *Hereticks*, in ſixteen or ſeventeen Centuries, who have not accus'd her of GROSS and WICKED ERRORS. Chap. 3. Queſt. 5.

There were never any wicked Diſſenters, any *Apoſtates* from the Doctrine of the Apoſtles, in ſo many Centuries, who have not charg'd her with CORRUPTIONS and APOSTACY from the primitive Faith. The Reaſon of this is, becauſe no *Diſſenters*, no *Apoſtates*, no *Hereticks*, or *Schiſmaticks*, ever were, ever will be, or ever can be ſo HONEST, as to grant themſelves to be, what they are. And it is plain beyond Contradiction, that one of the two (they or their Mother-Church) is guilty of WICKED ERRORS, of APOSTACY, and of SCHISM.

But after all the heavy and unjuſt Loads of Infamy, by which her diſſenting and rebellious Children have charg'd their own Guilt upon her: She has this Comfort, that the *Scripture*, the *Creed*, and the *Tradition* of all Ages atteſt her ORTHODOXY. For if She were really guilty of *wicked Errors*; how is She *the* HOLY *Catholick Church*? How is She *the Communion of Saints*, and not rather *the Church of the Malignants*, if She exclude either Perſons or Nations from her Communion, for no other Reaſon, but becauſe they are good Chriſtians, and *contend earneſtly for the Faith once deliver'd to the Saints?*

VII. I cannot leave this Subject without letting the Reader ſee, how far Biſhop *Pearſon*, in his *Expoſition of the Creed*, comes up towards what has been ſaid, concerning her *Orthodoxy*. *As the Holy Ghoſt*, ſays he p. 348, *did lead the Apoſtles into* ALL TRUTH, *ſo did the Apoſtles*

Chap. 3. Queſt. 5.

Apoſtles leave ALL TRUTH *unto the Church; which,* TEACHING ALL THE SAME, *may be call'd Catholick, from the* UNIVERSALITY *of neceſſary and ſaving Truths retain'd in it.*

And p. 350. By ſaying, *I believe the Holy Catholick Church, every one is underſtood to declare thus much: I am fully perſwaded, and make free Confeſſion of this, as of a neceſſary and infallible Truth, that Chriſt, by the preaching of the Apoſtles, did gather unto himſelf a Church, conſiſting of thouſands of believing Perſons, and numerous Congregations, to which he added daily* SUCH AS SHOULD BE SAV'D, AND WILL SUCCESSIVELY AND DAILY ADD UNTO THE SAME UNTO THE END OF THE WORLD: *ſo that* BY THE VIRTUE OF HIS ALL-SUFFICIENT PROMISE, *I am aſſur'd, that there was, has been hitherto, and hereafter ſhall be, ſo long as the Sun and Moon endure,* A CHURCH OF CHRIST ONE AND THE SAME. — *I look upon this Church — by the Efficacy of Chriſt's aſſiſting Power, to be diſſeminated through all Nations, to be extended to all Places, to be propagated to all Ages,* TO CONTAIN IN IT ALL TRUTHS NECESSARY TO BE KNOWN, *to exact abſolute Obedience from all Men to the Commands of Chriſt, and to furniſh us with* ALL GRACES *neceſſary to make our Perſons acceptable, and our Actions well pleaſing in the ſight of God. And thus* I believe the Holy Catholick Church. So Biſhop *Pearſon.*

CON-

CONCLUSION.

THUS far then we ſee, what is meant by the *Catholick Church.*

Firſt, It is a Church, which is only in (24) ONE COMMUNION.

Secondly, It is a Church, which is (25) ALWAYS IN BEING, from its Eſtabliſhment and Foundation by Chriſt, to the end of the World.

Thirdly, It is a Church, which is (26) ALWAYS A VISIBLE *and* KNOWN SOCIETY, being, in a limited Senſe, the (27) CHURCH OF ALL NATIONS.

Fourthly, It is a Church, which is (28) ALWAYS ORTHODOX, both in the chief and in the ſecondary Articles of Religion.

And conſequently it is a Church, whoſe Doctrine, in Matters of Religion, cannot be reform'd.

If theſe Points have been duly and rationally prov'd (as, I preſume, they have) I need not ſay any more on this Head. But to ſet the Subject in a more extenſive View, and to apply the Principles, already prov'd, a few Queſtions may be added.

SIXTH

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(24) *See the firſt and ſecond Queſtion of this Chapter.* (25) *Queſt.* 3*d.* (26) *Queſt.* 4*th.* (27) *Queſt.* 4*th. Proof the firſt.* (28) *Queſt.* 5*th.*

Chap. 3. Queſt. 6.

Sixth QUESTION.

Are not new Terms of Communion, new Definitions of Faith, and new Creeds, a manifeſt Proof of the Church's Unorthodoxy?

ANSWER, THIS is no better, than a vulgar Error. Falſe or doubtful *Definitions* of Faith, falſe or doubtful *Creeds*, falſe or doubtful *Additions to* the ancient Creeds, and unreaſonable *Terms* of Communion (or any of theſe) would make the Church to be *Unorthodox:* but new *Definitions* of Faith, new *Creeds*, new *Additions* to the ancient Creeds, and new *Terms* of Communion, cannot do it. Becauſe a new Declaration of the ancient and Apoſtolical FAITH cannot make her *Unorthodox*. Unleſs She be *Unorthodox*, becauſe She does her Duty.

NEW *CREEDS.*

II. ANY Truth, which is certainly reveal'd, may be put into the *Creed*, whenſoever the Catholick Church pleaſes: which Church, if it be always Orthodox (as was prov'd in the laſt Queſtion) is an unexceptionable Judge of all reveal'd Truths. She might therefore (if new Hereſies requir'd it) lawfully make a *Creed* of 39 Articles. Becauſe new *Creeds*, and new *Additions* to them (if true, and certain) are neither commanded, nor forbid, by the Word of God: but are left

left to the Prudence and Diſcretion of the H. Catholick Church. Tho' She ſeldom or never uſes this Power, but when the Defence of Truth, againſt new Hereſies, requires it. Chap. 3. Queſt. 6.

III. The two firſt general Councils, an. 325, and 381, made a new *Creed*. The *firſt* inſerted the *Conſubſtantiality* of the Son, againſt *Arians*; and concerning the eighth Article of the Baptiſmal Creed, ſaid only, *I believe in the Holy Ghoſt*.

The *latter* added againſt the *Macedonians*, *I believe in the Holy Ghoſt, the Lord and Giver of Life, who proceeds from the Father; who together with the Father and the Son, is ador'd and glorify'd; who ſpoke by the Prophets*, &c.

The Clauſe, *who proceeds from the —— Son*, was added after the fourth Century: tho' read in that, which we call S. *Athanaſius*'s Creed.

Of theſe the Church of *England*, in her 39 Articles, ſays: (1) *The three Creeds, Nice-Creed, Athanaſius's Creed, and that, which is commonly call'd the Apoſtles-Creed, ought* THROUGHLY *to be receiv'd, and believ'd: for they may be prov'd* BY MOST CERTAIN WARRANTS *of Holy Scripture.* She reads the *Nicene* Creed (with the Additions made at *Conſtantinople*, and with the Clauſe concerning the *Holy Ghoſt* proceeding *from the Father and the Son*) in her Communion Service. And S. *Athanaſius*'s Creed, on *Chriſtmas-day*, on the *Epiphany*, on S. *Mathias*, on *Eaſter-day*, on *Aſcenſion-day*, on *Whitſunday*, on S. *John Baptiſt*, on *Trinity Sunday*, &c.

M Her

(1) *Art.* viii.

Chap. 3. Queſt. 6.

Her *fifth* Article is: *The Holy Ghoſt, proceeding from the Father* AND THE SON, *is of one Subſtance, Majeſty and Glory, with the Father and the Son, very and eternal God.*

IV. The *third* and *fourth* general Councils added nothing to the *Creed.* But the *fourth* againſt a new Hereſy of *Eutyches*, not yet extinct, publiſh'd a new (2) *Definition of Faith.* A Method, which the Catholick Church has us'd againſt all new *Hereſies*, whenever there ſeem'd to be an Occaſion for it, in all Ages ſince.

V. Theſe new *Creeds*, and *Definitions of Faith*, the *Arians*, the *Macedonians*, the *Eutychians* call'd INNOVATIONS, and new ARTICLES OF FAITH. Not that they contain any *Doctrine*, but what was reveal'd to the Apoſtles: but becauſe all Diſſenters form it are *Innovators*, and *Reformers* of the *Faith once deliver'd to the Saints.*

VI. The Catholick Church, againſt the late Hereſies, has made no *Creed.* But Pope *Pius* the fourth publiſh'd a *Profeſſion* of the Catholick Faith, which our Adverſaries are pleas'd to call his *Creed.* And by the ſame Rule all the Profeſſions of Faith, which Proteſtants have made, will be ſo many *Proteſtant Creeds.* Thus the Proteſtants of (3) *Bohemia*, an. 1535, give us a new *Creed* of xx Articles.

Thoſe of (4) *Saxony*, an. 1551, furniſh us with another Proteſtant *Creed* of xx Articles.

Thoſe

(2) *Act.* v. *Tom.* 4. *Conc. Labb. pag.* 566, 567. *Et in Alloc. ad Imper. p.* 819, &c. (3) *In Syntag. Confeſſ. Par.* 2. *pag.* 177. (4) *Ibid. pag.* 52.

Thoſe of (5) *Scotland* an. 1568, give us a Scotch *Creed* of xxv. Articles.

Thoſe of (6) *Germany*, an. 1530, ſent us the firſt Proteſtant *Creed* from *Augsburg* of xxviii Articles.

Beſides, we have a *Creed* from (7) *Swiſſerland* an. 1566, of xxx Art. a (8) *Wirtemberg Creed*, an. 1552, of xxxii Articles: a (9) *Dutch Creed*, confirm'd at *Dort* an. 1619, of xxxvii Articles: and a (10) *Huguenot Creed* of xl Articles, approv'd in their Synod at *Rochelle* an. 1561.

The 39 Articles of the Church of *England* were certainly deſign'd to be a *Profeſſion of Faith*, and ſo they are call'd by (11) *Proteſtants* abroad. But her Faith in 1727 is not altogether the ſame, that it was in 1562. For now ſome of the 39 Articles are eſteem'd no better by her dutiful *Sons*, than probable and pious Opinions. But if a Profeſſion of Faith may be call'd a *Creed*; we ſhall ſtill find Matter enough in the 39 Articles for a Proteſtant *Creed*.

And why may we not reckon the following Articles in it?

1. (12) *Holy Scripture containeth all things neceſſary to Salvation.* Hence (13) *beſides the Scripture, the Church ought not to enforce any thing to be believ'd for neceſſity of Salvation.*

2. (14) *Concupiſcence* (after Baptiſm) *hath of itſelf the nature of Sin.*

(5) *Ib. Par.* 1. *pag.* 111. (6) *Ib. Par.* 2. *pag.* 9. (7) *Ib. Par.* 1 *pag.* 1. (8) *Ib. Par.* 2. *pag.* 102. (9) *Par.* 1. *pag.* 129. (10) *Ibid. pag.* 77. (11) *Anglicana Confeſſio Fidei, in Articulis, de quibus convenit inter Archiepiſcopos & Epiſcopos utriuſq; Provinciæ —— in Synodo Londinenſi an. Dom.* 1562. *Syntag. Par.* 1. *p.* 99. (12) *Art.* vi. (13) *Art.* xx. (14) *Art.* ix.

Chap. 3. Queſt. 6.

3. (15) *Voluntary works beſides over and above God's Commandments, which they call works of Supererogation, cannot be taught without Arrogancy and Impiety.*

4. (16) *The Church of Rome hath err'd in Matters of Faith.*

5. (17) *It is a thing plainly repugnant to the Word of God, to have publick Prayer in the Church, or to adminiſter the Sacraments in a Tongue not underſtood by the People.*

6. (18) "There are only two Sacraments of "the Goſpel, Baptiſm and the Supper of the "Lord.

7. (19) *Tranſubſtantiation is repugnant to the plain words of Scripture.*

8. (20) *The wicked are in no wiſe Partakers of Chriſt in the Sacrament.*

9. (21) *Both the Parts of the Lord's Sacrament, by Chriſt's Ordinance and Commandment, ought to be miniſtred to all Chriſtian Men alike.*

10. (22) *There is no other Satisfaction for Sin, but that alone,* which was finiſh'd on the Croſs.

11. (23) *The Sacrifices of Maſſes were blaſphemous Fables, and dangerous Deceits.*

12. (24) *The Biſhop of Rome hath no Juriſdiction in this Realm of England.* (25) *The Romiſh Doctrine, concerning Purgatory, Pardons, worſhipping and adoration, as well of Images as of Relicks, and alſo Invocation of Saints, is — repugnant to the word of God.* (26) *That we are*

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(15) *Art.* xiv. (16) *Art.* xix. (17) *Art.* xxiv. (18) *Art.* xxv. (19) *Art.* xxviii. (20) *Art.* xxix. (21) *Art.* xxx. (22) *Art.* xxxi. (23) *Art.* xxxi. (24) *Art.* xxxvii. (25) *Art.* xxii. (26) *Art.* xi.

are juſtify'd by Faith alone, is a moſt wholeſome Doctrine, and very full of Comfort. (27) *To the Queen's Majeſty the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be Subject to any foreign Juriſdiction.* Chap. 3. Queſt. 6.

NEW *Terms of* COMMUNION.

VII. CREEDS and *Definitions* of Faith are Terms of Communion. But *new* Creeds, and *new* Definitions of Faith, are not always *new* Terms of Communion. Becauſe the things, which they contain, are ſometimes duly propos'd to the Faithful, before the *Creeds* or *Definitions* were made.

VIII. *Luther* began to write againſt *Indulgences*, and to reform the Catholick Faith, an. 1517. But before he was born, what the Council of *Trent* defin'd, an. 1563 (concerning *Apoſtolical Traditions*; *Juſtification* and *Merit*; *Original Sin*; *ſeven Sacraments*; *the real Preſence*, and *Tranſubſtantiation*; the *Sacrifice* of the Altar; *Deſiring* the Prayers of the Saints; *Honouring* the Images of Chriſt and his Saints; *Honouring* the Relicks of the Saints; *Indulgences*, and *Prayers* for the Faithful departed) all theſe, I ſay, were, before *Luther* was born, the publick Faith of the Catholick Church, and were therefore included in the *Terms* of her Communion, long before the Council of *Trent*, and the Pontificate of *Pius* the Fourth.

(27) *Art.* xxxvii.

Chap. 3. Queſt. 6.

I do not even except the celebrated Clauſe in Pope *Pius*'s Profeſſion of Faith, about which there is ſo much Noiſe to ſo little Purpoſe, *viz. that this is the true Catholick Faith*, (28) OUT OF WHICH (when duly propos'd) NO ONE CAN BE SAV'd. For the Pope does not ſay, that the Knowledge and Belief of all thoſe Articles, which he names, is neceſſary to Salvation, whether they be *duly propos'd*, or not. And is it not, in all Mankind, a Duty NECESSARY TO SALVATION, 1ſt, to believe in general the whole Chriſtian Revelation, after a due Propoſal of Chriſtianity in general; and 2dly, to believe each particular Article of the Chriſtian Revelation, after a due Propoſal of each Article in particular? To queſtion this, is evidently to renounce either Chriſtianity, or common Senſe. What then do the Clamours of our Adverſaries mean? Is it to draw Women and Children over to the Reformation? Or muſt not Catholicks be allow'd to believe the Catholick Faith? Or is it a commendable Quality to defend the *Reformation*, with Noiſe and Out-cries, againſt common Senſe?

IX. But if *new Terms* of Communion make the Church Unorthodox; it is impoſſible to excuſe, either the firſt general Councils, or the Catholick Church in the fourth or fifth Century, from Unorthodoxy.

Firſt, The Council of *Nicea*, in the *Creed*, not only declares, that Jeſus Chriſt is the *Son of God*; that he is *God from God*; *true God from the true God*; *begotten, not made* (which had been

(28) *Extra quam nemo ſalvus eſſe poteſt.* In Conſtit. Pii iv, an. 1564.

been always the Language of the Catholick Church) but alſo, that he is (29) *Conſubſtantial with the Father.* A Term, which the Catholick Synod, an. 270, againſt *Paul* of *Samoſata*, is commonly ſuppos'd to have taken in a different Senſe, and even to have rejected. But however that be; 'tis certain enough, that Catholicks, in the three firſt Centuries, were at Liberty to Speak of the *Subſtance* of God, without any Reſtraint; and to ſay, either that he is, or that he is not a *Subſtance.* Which Liberty the *Nicene* Fathers (and all Catholick Councils Since) thought fit to abridge in the *Creed* itſelf, and therefore chang'd the Terms of Communion. Chap. 3. Queſt. 6.

Secondly, They alter'd the Terms of Communion, by commanding, that *Eaſter* ſhould be kept by all the Faithful, on the Sunday, next after the Equinox and the fourteenth Day of the Moon. So that *Quartodecimans* became *Schiſmaticks* (and are treated by the 2*d* general Council, as ſuch, Can. vii.) by doing that, which the *Aſiatick* Churches, eſpecially thoſe of the leſſer *Aſia*, and afterwards thoſe of *Syria* and *Meſopotomia*, had done in the Catholick Communion.

Thirdly, The Council of *Nicea* decreed, concerning the *Novatians*, that when they return'd to the Catholick Church, they ſhould give a *Writing* under their own hands, in which they promis'd, (30) *to receive the* WHOLE

(29) Ὁμοούσιον τῷ πατρί. (30) Ὥστε δυνατὸν ἐλθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς Ἐκκλησίας. *Can.* viii. *Tom.* 2. *Conc. Labb. pag.* 33 *A. The* 2*d. general Council receives the* Novatians, Arians, Macedonians, Quartodecimans,

Chap. 3. Quest. 6. DOCTRINE OF THE CATHOLICK CHURCH, *and to Communicate with those who had been twice marry'd, or who had fain in the Time of Persecution*: Which had not been practis'd from the Beginning, and was therefore an Addition to the Terms of Communion.

Fourthly, The same may be said in regard to *Baptism* given out of the Catholick Church. For S. *Cyprian*, and his *African* Synods in the 3d. Century, were of Opinion, that this is always invalid. But both the *Nicene* Council Can. viii, and the 2d general Council Can. vii, suppose, that Baptism given by the *Novatians* is valid. The latter supposes the same of *Baptism* given by the *Arians*, by the *Macedonians*, by the *Quartodecimans*, and the *Apolinarians*. This Doctrine of the Universal Church, as S. (31) *Augustin* observes, the *Donatists* deny'd, and were therefore judg'd to be (32) *Hereticks* by him.

Fifthly, The Opinion of the *Chiliasts* or *Millenarians*, who believ'd, that Christ would reign visibly on the Earth a thousand Years before the last Judgment, was receiv'd in the first Ages by many eminent Men. But is now universally exploded. As it was, in former Times, by S. (33) *Dionysius* Bishop of *Alexandria*, in the third Age, and by S. (34) *Ephrem*,

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decimans, *and* Apolinarians, δόξας λιβέλλους, ἢ ἀναθεματίζοντας πῶσαν αἵρεσιν, μὴ φερούσαν ὡς φέρει ἡ ἁγία τοῦ θεοῦ καθολικὴ ἢ ἀποστολικὴ ἐκκλησία. *Can.* vii. *Tom.* 2. *Conc. Lab. p.* 951. *B.*

(31) *Lib.* 1. *de Bapt.* Cap. xviii. (32) *Her.* lxix. &c. (33) *Apud Euseb.* L. vii. Hist. Cap. xxiv. pag. 271, 272, *Edit. Vales.* (34) *Opusc.* III.

Ephrem, S. (35) *Epiphanius*, S. (36) *Gregory Nazianzen*, S. (37) *Jerom*, S. (38) *Auguſtin*, and (39) *Euſebius* in the fourth and fifth. S. (40) *Philaſtrius* judges it to be Hereſy. So does (41) *Theodoret*, and S. (42) *Fulgentius*. Chap. 3. Queſt. 6.

Sixthly, The *Apocalypſe*, the Epiſtle to the *Hebrews*, the 2d Epiſtle of S. *Peter*, the Second and third of S. *John*, the Epiſtle of S. *James*, aud that of S. *Jude* are now reckon'd among the undoubted and Canonical Books of the New Teſtament, and are included in the Terms of Catholick Communion. But in the third and fourth Century they were not. For, as Dr. *Walton* ſays: (43) *Concerning the Apocalypſe, and ſome other Parts of the New Teſtament, there was a Doubt* FOR SOME AGES: *till at length, rather by a tacit Conſent of the whole Church, than by any expreſs Decree, all the Books, as they are read at preſent, were receiv'd and approv'd.* Thus this learned Divine of the Church of *England*, in the Diſputations, before his *Polyglot*. See the *Rule of Faith*, an. 1721, p. 109. 110. 111. 112. So that Proteſtants are as ſure, that new Terms of Communion do not render the Catholick Church Unorthodox

(35) *Hær.* 77. §. 36. (36) Orat. li. lii. (37) *In* Jerem. xix. pag. 311. *in* Ezech. xxxviii. pag. 514. Tom. 5. (38) De Civit. Dei. Lib. xx. Cap. vii. *Et Lib. de Hæreſ.* Cap. viii. (39) Lib. iii. Hiſt. Cap. xxxix. pag. 112. (40) Hær. 59. (41) Lib. iii. hær. Fab. Cap. vi. (42) *Lib. con. Pintam Arianum Cap.* ii. (43) *Sed de Apocalypſi, aliiſq; quibuſdam partibus Novi Teſtamenti, per quædam ſæcula dubitatum erat: Donec tandem tacito totius Eccleſiæ conſenſu, potius quam expreſſo aliquo decreto, omnes libri, prout hodie leguntur, recepti & approbati ſunt.* Cap. iv. §. 6. pag. 31.

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orthodox, as they are that all the Books, contain'd in their Bible, are a Rule of Faith.

Laſtly, The Catholick Church cannot be Unorthodox, but either by erring againſt the Faith, or by making unreaſonable Terms of Communion. If ſo, ſhe is neither Unorthodox, by new *Definitions* of the primitive Faith, nor by making new and neceſſary *Terms* of Communion againſt new Hereſies. For new Hereſies, as the Council of *Calcedon* long ſince obſerv'd, require new *Cautions*, and *Proviſions*, which before were of no Uſe. New invented *Errors* require new Declarations of *Faith*. And if Men would have us content with the old ones: (44) *let them preach this to Hereticks*, ſays the Council, *that they may not hurt the Faithful, not to the Paſtors, that they may not help them. For Laws are deſign'd to reſtrain Delinquents, not to curb the Power of the Judge.* New Antidotes therefore againſt new Errors, cannot caſt a Blemiſh on the Catholick Church, unleſs ſelf-preſervation make her Unorthodox. And after all, what Contradiction can be more glaring, than an *Unorthodox* Catholick Church?

Seventh

(44) Τοῖς αἱρετικοῖς τοῦτο νομοθετεῖτο πρόσταγμα, ἐκείνους παῦσαι τῆς ἀδικίας, μὴ τοὺς ποιμένας τῆς εὐλαβείας. Πᾶς γὰρ νόμος τοῖς πονηροῖς ἀπαγορεύει τὴν ἁμαρτίαν, οὐ τοὺς κριτὰς ἀπείργει τῆς ἐξουσίας. *In Allocut. Concilii ad Imper. Tom. 4. Conc. p. 826. D. Vide etiam pag. 819 E.*

Seventh QUESTION.

What Rule does the Catholick Church follow in her Definitions of Faith?

ANSW. HER Rule of Faith is Scripture, and Apoſtolical Tradition. For *Firſt*, This *Tradition* is recommended by the Holy Scripture itſelf. *Therefore, Brethren, ſtand faſt*, ſays S. (1) *Paul, and hold the Traditions, which you have been taught*, WHETHER BY WORD, *or by our Epiſtle.* See alſo 2 Theſ. iii. *v.* 6. 2 Tim. i. *v.* 13, 14. 2 Tim. ii. *v.* 2; and 1 Cor. xi. *v.* 2, where the Proteſtant Bible has *Ordinances*, inſtead of (2) *Traditions.* For that, which the Apoſtles deliver'd to the Catholick Church by their Tongues, was as much the *word of God*, as that which they deliver'd to her by their Pens. And the Scripture no where tells us, that whatever the Apoſtles taught, was committed to Writing.

Secondly, The *Original* and *Traditionary Senſe* of the New Teſtament is a conſiderable Part of the Chriſtian Revelation: Which *Senſe*, at this Diſtance of Time, cannot be known by Reading the Bible.

For the Holy Scripture has two Senſes; the one *ſeeming*, the other *real.* The *real* and true Senſe of the New Teſtament is the *Original* Senſe of it; that is, it is the Senſe, in which it was writ, or the Senſe which was intended by the Sacred Pen-men.

This

(1) 2 Theſ. ii. *v.* 15. (2) Καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, 1 Cor. xi. *v.* 2.

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This is alſo the *Traditionary* Senſe of the New Teſtament; or the Senſe, in which it has been underſtood, from the Beginning, by *Apoſtolical Tradition*. For of all the Diſciples, only two were inſpir'd to write, S. *Mark* and S. *Luke*. And of the 13 Apoſtles [I include S. *Paul*] only ſix were Writers. S. *Andrew*, S. *James* Son of *Zebedæus*, S. *Philip*, S. *Bartholomew*, S. *Thomas*, S. *Simon* and S. *Mathias* writ nothing. But, in declaring the true Senſe of the Bible, and in delivering it to Poſterity by word of Mouth, that is, in *Apoſtolical* and *Oral Tradition*, all the Apoſtles had a ſhare.

By this the firſt Chriſtians knew, what Books of the *Old* and *New* Teſtament were inſpir'd. For Chriſtians did not receive the *Old* Teſtament from the Synagogue, but from the Apoſtles, and by a Revelation made to the Apoſtles.

By this *Oral* and *Apoſtolical Tradition* the firſt Chriſtians knew the true Senſe both of the *Old* and of the *New* Teſtament.

But how did they know it in regard to the *New*?

Firſt, by the general *Syſtem* of Chriſtian Doctrine: Which *Syſtem* was the Chriſtian *Rule of Faith*, before any part of the New Teſtament was writ. This *Syſtem* or *Rule of Faith*, is that great and ſacred (3) *Depoſitum*, which S. *Paul* recommended ſo earneſtly to his Diſciple S. *Timothy*, then Biſhop of *Epheſus*. And by this Rule the firſt Chriſtians knew,

(3) Τὴν παραθήκην φύλαξον, 1 Tim. vi. v. 20. τὴν καλὴν παραθήκην φύλαξον, 2 Tim. i. v. 14.

knew, whether the Son and the Holy Spirit are *Creatures*, or not; and whether divine Worſhip ought to be given alſo to them, or to the Father only: Whether Infants ought to be baptiz'd or not: Whether waſhing literally one another's Feet, is a Goſpel Precept, or not: Whether the ten Commandments (which were given to the Jews) oblige Chriſtians any farther, than as they are moral Precepts of the Law of Nature; ſo that whatever they contain, of Rites and Ceremonies, ceaſes: Whether Chriſtians are bound to keep *Saturday* holy, which was the Day appointed by the ten Commandments; and whether it be lawful for them to make or to keep an Ivory or painted Crucifix, and, at the Sight of it, to bow to *Chriſt* whom it repreſents, as Proteſtants bow at the Name of *Jeſus*, as they bow to the Altar, and to the Chair of State: whether Chriſt inſtituted no Signs of Grace, but only two; or whether Ordination, the Sacerdotal Abſolution *&c.* are not effectual Signs of Grace: whether Chriſt ought to be ador'd in the Bleſſed Sacrament or not; and whether (if the Words of Conſecration be literally true) that, which ſeems to be Bread and Wine, is not, after Conſecration, the true Body and Blood of Chriſt: Whether Charity, or the Concern, which the Saints upon Earth had for our Salvation, ceaſes by Death; or they ſtill deſire it [which we call Praying for it] as much as they did, whilſt they were Mortals; and whether it be a Sin, to deſire of God, that we may have a ſhare in their Prayers: Whether Chriſtians ought to pray for the Reſt and Relief of their Brethren departed, or not; and

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and whether the Deceas'd are capable of preſent Relief, if they are not in a State of Suffering, and in a *middle State* betwixt Heaven and Hell: whether it was a Sin in the Chriſtians, to have a particular Eſteem and Veneration for the *Handkerchiefs* and *Aprons* of S. *Paul*, meerly becauſe they were his, when they ſaw [4] *Miracles* done by applying them to the Sick, and to the Poſſeſs'd: Whether converted *Gentils* in *Antioch*, *Syria*, and *Cilicia*, were not once bound in Conſcience to obſerve what the Apoſtles at *Jeruſalem* commanded, and thought [5] *neceſſary*; I mean, *to abſtain from eating Blood, and things ſtrangled*; and whether it was not ſtill true, that what [6] *goes into the Mouth, does not defile a Man*, tho' Diſobedience to lawful Superiors may: Whether *Apoſtolical Tradition* be not as *neceſſary*, to keep the Original and only true Senſe of the New Teſtament, as it is to keep the Books themſelves: Whether we have any divine Promiſe that the *Scripture* ſhall never be loſt; and if by the Force and Power of Infidels, that ineſtimable Treaſure were taken from us, would Chriſt ceaſe to remain (according to his Promiſe) with true Believers *even to the end of the World*; what would be their Rule of Faith, when the Scripture is ſuppos'd to be gone; and is that a *neceſſary* and *whole Rule of Faith*, without which, Faith would ſubſiſt: whether *Toby*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, and the *Machabees*, are inſpir'd, or not. And ſince theſe Things cannot now be *certainly*

[4] Acts xix. *v.* 11. 12. [5] Acts xv. *v.* 28, 29. [6] S. Mat. xv. *v.* 11.

certainly diſcover'd in the New Teſtament it- Chap. 3.
ſelf, how attentively ſoever it be read: 'tis Queſt. 7.
plain, that the *whole* Chriſtian Revelation can-
not be convey'd to us by the *Scripture only*.

Secondly, The firſt Chriſtians knew the *Original* and only true Senſe of the New Teſtament, by the daily Inſtructions of the Apoſtles, and of other Apoſtolical Men, and by their daily Practice in the publick Exerciſe of Religion. For Apoſtolical *Faith*, and Apoſtolical *Practice*, are the two great and neceſſary *Lights*: without which, if you read the Scripture, you read it in the dark. By the *latter* of theſe two Lights, the firſt Chriſtians could have reſolv'd the Queſtions, I lately mention'd, of adoring Chriſt, and the Holy Ghoſt, as God: Of Infant-Baptiſm: Of the Waſhing of Feet: Of keeping *Saturday* holy: Of effectual Signs of Grace: Of adoring Chriſt in the Bleſſed Sacrament: Of praying for the Dead: Of honouring Relicks: Of obeying the Commands of lawful Superiours. But the *Inſtructions* of the Apoſtles, and of other Apoſtolical Men in the firſt Century, are yet more extenſive. For by them the firſt Chriſtians were inabled to know both *theſe*, and all the other *Points* abovemention'd.

Thirdly, The firſt Chriſtians knew the *Original* and only true ſenſe of the New Teſtament, and of the whole Bible, by the authentick and frequent Expoſitions of the Apoſtles and of the Apoſtolical and inſpir'd Men, their Fellow-Labourers in the Chriſtian Miſſion, who upon a thouſand Occaſions declar'd, what the Scripture meant in ſuch and ſuch Places. For, as Religion was the whole Concern of theſe

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theſe great Men; it cannot be doubted, but they made it their Buſineſs, on all Occaſions, to expound the Scripture according to the Original and true ſenſe of it.

II. The *ſeeming Senſe* of the New Teſtament is that, which the Words might bear, ſetting aſide the Lights, which the firſt Chriſtians had to underſtand it right: Or it is the Senſe, which the words may bear to a ſober Turk, or an Indian. Which ſenſe is often falſe, and always uncertain in diſputed Points. And it is this, that makes our Adverſaries ſo wavering and unſettled in Matters of Religion. What one of them grants, another denies: And what he holds to day, he will condemn as heartily to morrow. Nor would the ſober Turkiſh or Indian Judges, to whom ſome of our Adverſaries, in religious Controverſies, think fit to appeal, be more united in their Opinions. For if the Bible were put into the hands of a hundred diſcreet *Turks*, or *Indians*; in giving us what they thought the true Senſe of it, they would differ from each other, on a hundred Occaſions, in Matters where Salvation is concern'd. So impoſſible it is, to find the *Original* and only true Senſe of Scripture, at this Diſtance of Time, without the Help of *Apoſtolical Tradition*.

III. The *Rule of Faith*, is the *Meaſure and Means by which we judge that our Faith is right*. And to be a Rule of *true Faith*, it muſt have two Properties. *Firſt*, this Rule muſt be *known* by him, who uſes it. *Secondly*, it muſt be *certain*. For the Rule of *true Knowledge* cannot be unknown to him, who follows it. And the Rule of *certain Knowledge* cannot be uncertain.

uncertain. Scripture and Apoſtolical Tradition are *known* to the Catholick Church. And if ſhe be always what ſhe is, the Catholick and Orthodox Church, they are a *certain Rule* for her Direction. Chap. 3 Queſt. 8.

IV. When I ſay, that *Scripture* is Part of her Rule of Faith; my Meaning is not, that we are ſure, that the *Scripture* ſhall never be taken from her by the Violence of wicked Men (for where does the word of God aſſure us of this?) but that, whilſt ſhe has it, ſhe will always uſe it, as a Part of her *Rule of Faith*. The *whole Rule* then of Chriſtian Faith is *Scripture* and *Apoſtolical Tradition*; but the *neceſſary Rule* of Chriſtian Faith is *Apoſtolical Tradition* only. See the *Rule of Faith*, an. 1721. p. 14, 15, 16, of the *Poſt-ſcript*.

V. But is not the *Scripture*, conſider'd in the *Senſe* in which it was writ, the *whole Rule* of Chriſtian Faith? In this I dare not be poſitive. Probably it is. But this includes both *Scripture* and *Apoſtolical Tradition*, and cannot be certainly diſcover'd by the bare Reading of the Bible, with the utmoſt Attention, as I obſerv'd before.

Eighth QUESTION.

Is the Faith and Language of the Catholick Church the ſame in all Ages?

ANSWER, HER *Faith* is always the Same; her *Language* is not.

Her *Faith* is always the Same. Becauſe *Catholick* Faith and *Apoſtolical* Faith are the very

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ſame Thing. If ſo, ſhe has no Articles of Faith, but what were reveal'd to the Apoſtles. And, if ſhe has no *Rule* of *Faith*, no *Means* of knowing what they believ'd, but only the *Scripture*, which ſhe ſees and reads, and *Apoſtolical Tradition*, which is convey'd to her either by *Oral Tradition* which ſhe hears, or by the *Writings* of Catholicks in former Times, which ſhe reads and ſees; She does not come to the *Knowledge* of the primitive Revelation of Chriſtian Doctrine by any *Revelation* made immediately to her, but only by Natural and human Means, which the Providence of God foreſaw would have this Effect, according to his Promiſe, that She ſhould be always what She is, the Catholick and Orthodox Church.

II. But did not the Catholick Church make new *Articles* of *Faith*, when She defin'd againſt the *Donatiſts*, that Baptiſm may be validly adminiſter'd out of the Catholick Church, and when She ſettled the whole *Canon* of Scripture? for the *firſt* was not an *Article* of *Faith* in S. *Cyprian*'s Time; nor was the *latter*, even in the fourth Century. Ans. She made indeed, as an Orthodox Guide, thoſe two *Articles* (of which ſome of her Children had formerly doubted) *known* to the Faithful: but She did not make them *Articles* of *Faith*. For this is more, than the Apoſtles themſelves could do. *Articles* of Chriſtian Faith are the Work of God only. He made them all, by revealing them to the Apoſtles, who were commiſſion'd to make them *known* to the Catholick Church; as She is commiſſion'd, when the primitive and Apoſtolical Faith is call'd in Queſtion, to make it *known* to her Children. For to *make Articles* of

of *Faith*, and to *make* them *known*, are quite different Things. God *made* them *Articles* of *Faith*: But the Catholick Church, and the Apoſtles *made* them *known*, as orthodox and authentick Publiſhers of the *divine Revelation*. Engliſh *Laws* are not *made*, but by the King and Parliament: but thoſe, who print them by Authority, *make* them *known* to the publick. Chap. 3. Queſt. 8.

It was therefore an *Article* of *Faith*, in S. *Cyprian*'s Time, that Baptiſm may be validly adminiſter'd by Hereticks and Schiſmaticks: but many Catholicks (as S. *Cyprian* and his three Councils at *Carthage*) did not know it. For the Catholick Church, the Orthodox Judge of Controverſies, had not then examin'd and decided the Queſtion, ſince *Agrippinus* had ſtarted it. And it was her Authority, that convinc'd St. *Auguſtin*, as it would alſo have convinc'd S. *Cyprian*, had he liv'd to ſee it. *Neither durſt I*, ſays (1) he, *be poſitive*, that Baptiſm can be adminiſter'd validly out of the Catholick Church, *if I were not ſupported by the unanimous Authority of the whole Church: to which* Authority *S. Cyprian would doubtleſs have ſurrender'd, if the Truth of this Queſtion had been then, upon a diligent Inquiry, declar'd and ſettled by a General Council. For if he ex-*

(1) *Nec nos ipſi tale aliquid auderemus aſſerere, niſi univerſæ Eccleſiæ concordiſſima auctoritate firmati: cui & ipſe ſine dubio cederet, ſi jam illo tempore quæſtionis hujus veritas eliquata & declarata per plenarium Concilium firmaretur. Si enim Petrum laudat & prædicat ab uno poſteriore Collega patienter concorditerq; correctum: quanto citius ipſe, cum Concilio Provinciæ ſuæ, univerſi Orbis auctoritati, patefacta veritate, ceſſiſſes?* S. Aug. L. ii. de Bapt, Cap. iv.

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tolls St. Peter, for being patiently and peaceably corrected by one later Apoſtle: how much ſooner would he, and his Provincial Council, when Truth appear'd, have yielded to the Authority of the whole World?

It was reveal'd to the Apoſtles (and was therefore an *Article* of *Faith* from the Beginning) what Books were *inſpir'd*. But, in relation to ſome of theſe Books, it was not a *known Article* of *Faith*, in the fourth Century. For the whole Chriſtian Revelation is not known to all the Faithful at all Times; nor is every Article of it in particular always propos'd to them to be believ'd. 'Tis ſufficient for them to believe as much, as they have an Opportunity to know: And as for the reſt, to be aſſur'd, that they have an infallible *Rule* and an Orthodox *Guide*.

III. What then does the Catholick Church propoſe to her Children to be believ'd in *particular*? 1ſt. all things, which are clear in Scripture. 2dly, all things defin'd by any general or particular Councils, which are known to have deliver'd her Faith, or which ſhe is known to have approv'd.

IV. But tho' the *Faith* of the Catholick Church be unchangeable, her *Language* is not. For

Firſt, It does not appear, that the Apoſtles ever ſaid, that God the Father is a *Subſtance* (altho' in the Church's Senſe of this word, it is undoubtedly a reveal'd Truth) or that the Son and the Holy Spirit are *Conſubſtantial* with him.

Secondly, Mr. *Whiſton* obſerves, that if an Author ſpeaks of the Bleſſed Trinity, you may know

know by his way of expreſſing himſelf, whether he liv'd before or after the *Arian* Controverſy. This Obſervation, generally ſpeaking, is right. For when a *Hereſy* appears, eſpecially if it ſeems to be of a malignant and ſpreading Kind, all Catholicks are upon their Guard; common Prudence obliges them to ſpeak dogmatically and exactly in reference to it. And if the foregoing Ages had been indued with the Gift of Prophecy, I mean, if they had foreſeen what *Hereſies* would afterwards happen; we might doubtleſs have expected the ſame Exactneſs from them. But this was not conſiſtent with the Order of Providence. For [2] *there muſt be Hereſies*, that true Virtue may be *made manifeſt*. And the only Occaſion of their Happening, is becauſe they were not foreſeen; or becauſe there was no *Caution* us'd againſt them, whilſt it appear'd unneceſſary, if not ridiculous, to uſe it. Chap. 3. Queſt. 8.

This, together with the Bringing of the word, *Conſubſtantial*, into a general Uſe, concerning the Son and the Holy Spirit, gives us the true Reaſons, why *Arianiſm* (under which I alſo comprehend Semi-*Arianiſm*, or *Macedonianiſm*) occaſion'd a Change in the *Language* of Catholick Writers.

For 1ſt. Becauſe this Hereſy began in the fourth Century, all Catholicks, in regard to it, were then oblig'd to ſpeak dogmatically and exactly, that is with *Caution* and *Reſerve*.

[2] 1 Cor. xi. v. 19.

Chap. 3, Quest. 8.

2*dly*, becauſe it was not foreſeen before it happen'd, this *Caution* was not us'd in the three firſt Centuries. Hence their Language is, of Neceſſity, different.

3*dly*, To diſtinguiſh true Believers from *Arians*, the Catholick Church thought it requiſite to add the word *Conſubſtantial* to the *Creed*: which word became of general Uſe. And ſince it had never been of general Uſe before; this help'd to make the Difference more remarkable, betwixt the *Language* of the three firſt, and of the following Centuries.

In ſhort, if the *Arian* Hereſy had never happen'd, we might ſtill have ſpoken with the ſame Liberty, concerning the Son and the holy Spirit, as Catholicks did in the three firſt Ages. But S. *Auguſtin*, S. *Ambroſe*, S. *Jerom*, S. *Chryſoſtom*, S. *Gregory Nyſſen*, S. *Baſil*, and S. *Athanaſius*, would have been unpardonable; if, after *Arianiſm* was known, they had writ with no more Reſerve, than Catholick Writers did, before it had appear'd in the World.

The moſt dangerous Adverſaries of Chriſtianity, in the firſt three hundred years, were the *Pagans*; the *Jews*; the [3] *Sabellians* (who deny'd the Diſtinction of the Father, the Son, and the Holy Spirit) and the *Ebionites*, who affirm'd, that Chriſt had no Being, before he was born of his Mother, and that then he was made a Man only. So that the Buſineſs of Catholick

[3] *For* Praxeas *and* Noetus *preach'd the ſame Error, in the Beginning of the third Age. And* Noetus *had receiv'd it from* Cleomenes *and* Epigonus, *according to* Theodoret, Lib. iii. Hær. Fab. Cap. iii.

tholick Writers, in the three firſt Ages, was chiefly to prove the Unity of the God-head, the Meſſias-ſhip of Jeſus; the Diſtinction of the Father, Son, and Holy Spirit; and that Chriſt had a Being, before he was born of the Bleſſed Virgin *Mary*, and even from the Beginning of the World. Chap. 3. Queſt. 8.

But *Arianiſm* (under which I include *Macedonianiſm*) was a more plauſible, and therefore a more pernicious Refinement of the Hereſy of *Ebion*. The *Arians* held, that the Son, and the Holy Spirit are the two firſt Creatures: that the Father, in the Beginning, made the Son; and that through the Son, he made both the Holy Spirit, and the World.

This gave a new Biaſs to the Language of Catholick Writers. Becauſe it oblig'd them to ſpeak dogmatically and exactly, concerning the divine Perſons; and to avoid all tropical Expreſſions, which had been elegantly us'd by Catholick Writers formerly.

This rational and true Account of the *Arian* Hereſy, ſhews us, how much Dr. *Clark*, and Mr. *Whiſton* are miſtaken, when they conclude, that Catholicks before and after the *Nicene* Council, had not the ſame *Faith*, becauſe their *Language* is different. For, if S. *Athanaſius* had liv'd in the third Century, he would have ſpoken, in the ſame Manner, concerning the Son, and the Holy Spirit, as the *Ante-Nicene* Writers did. And if theſe, by a miraculous Gift of Prophecy, had foreſeen the Errors of *Arius* and *Macedonius*; they would have writ with as much Caution and Reſerve, that is, as dogmatically and exactly, as S. *Athanaſius* did afterwards. But to expect this

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from them without a *Miracle*, is not Wiſdom, but ſtupidity.

And if Men would lay unjuſt Prejudices and Partiality aſide; if they would argue conſequently, and ſuffer themſelves to be directed by common Senſe; they could not but ſee, that the ſame Rule will hold in regard to all other *Hereſies*. For had Catholick Writers, in the ten firſt Centuries, the *Spirit* of *Prophecy*, which they wanted even in the firſt? They could not foreſee, what *Arius* and *Macedonius* would aſſert after the third Age. And did they foreſee, that *Berengarius* would deny the real Preſence and *Tranſubſtantiation*, after the tenth? The *Arian* Hereſy finds, I may almoſt ſay, a thouſand Shelters in three Ages only: and is it likely, that the *Berengarian* Hereſy will find none in ten? Catholick Writers, before *Arius* and *Macedonius* came upon the ſtage, treated the Son of God and his Holy Spirit without Caution and Reſerve, which they thought unneceſſary, as indeed it was. But can they, with any Reaſon, be ſuppos'd, to ſpeak more nicely and dogmatically of the B. Sacrament, than they did of Chriſt himſelf? *Tranſubſtantiation* was a Term unknown to the Apoſtles: And was not *Conſubſtantiality*? The *firſt* was not generally us'd, before *Berengarianiſm* requir'd it, to diſtinguiſh Catholicks from Diſſenters. And was the *latter*; till *Arianiſm* made it uſeful and almoſt neceſſary upon the ſame Account? Catholick Writers had, againſt the *Error* of *Berengarius*, little or no Caution, till it appear'd in the eleventh Age. And did they uſe any great Caution againſt *Arianiſm* or *Macedonianiſm*, till

till the fourth, in which they ſaw it? The *Arian* Hereſy, without changing the *Faith* of the Catholick Church, occaſion'd a viſible Change in her *Language*, after three Centuries. Why then might not the *Berengarian* Hereſy do the ſame after ten? Chap. 3. Queſt. 8.

Thirdly, it does not appear, that the great Myſtery, of *One God and three divine Perſons*, was expreſs'd under theſe Terms, in the Apoſtolical Age. And if we believe [4] *Facundus Hermianenſis*, the Name of *divine Perſons* was unknown, till *Sabellianiſm* oblig'd, in a Manner, the Church to uſe it. But what we now mean, by *One God, and three divine Perſons*, was the Belief of all good Chriſtians from the Beginning. For they always believ'd, that the Father is not the Son; that the Holy Spirit is neither the Son, nor the Father; that the Son is not a *Creature*; that the Holy Spirit is not a *Creature* (is not a Being which God made, and can unmake at pleaſure) and that there is only *one God*.

Fourthly, all Tongues of frequent Uſe (even thoſe, which we call dead Languages, becauſe they are no where the native Languages of the common People) are in a continual Change. Words and Phraſes are differently us'd, and joyn'd with different Ideas, not only at

[4] *Eccleſia Chriſti, etiam cum nec dum ad diſtinctionem Patris, & Filii, & Spiritus Sancti, utereтur nomine Perſonæ, tres credidit & prædicavit —— Perſonæ autem nomen, non niſi cum Sabellius impugnaret Eccleſiam, neceſſario in uſum prædicationis aſſumptum eſt. Facundus L. 1. de tribus Capitulis.* Cap. iii. p. 8. C. D. Edit. Sirmondi. an. 1679.

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at different Times, but even in different Places, by different Perſons, and by the very ſame Writer on different Occaſions. So that they have a temporary, a local, a perſonal, and an occaſional Signification. New, and ſometimes oppoſite, Ideas are tied to the very ſame Words and Phraſes. And what one Age frequents, the next but one ſcarce underſtands.

This makes it utterly impoſſible for Catholick Writers (how much ſoever their *Faith* may be the ſame) to have always the ſame *Language*. For either they will mean the ſame thing, when the words ſeem to be contradictory; or when the Words and phraſes are the ſame, they will underſtand them in a different and even in a contradictory Senſe: tho' both Parties follow the general and known Uſe of their own Times. Men of Judgment cannot wonder at this, becauſe they ſee, it is a neceſſary Conſequence of this mortal State; and that Perſons muſt either not write at all, or (if their Writings ſurvive their own Age) they muſt be content to fall into Times, in which their words will meet with quite oppoſite Ideas: For, if, in every Language of frequent Uſe, the Ideas of ſome words and phraſes in particular (as undoubtedly they are) are always ſhifting; How can it be otherwiſe?

No Rule then can be more deceitful, than to judge of the *Signification* of all Words and Expreſſions whatever in former Ages, by the *Senſe*, which they bear in ours; or to conclude that an ancient Writer is Unorthodox, becauſe Catholicks at preſent do not ſpeak as he does. And yet it is by this weak and raſh Proceeding,

Proceeding, that the brighteſt Stars in Anti- Chap. 3.
quity are eclips'd, and given over to the *Arians*. Queſt. 8.
And by the ſame Injuſtice, the *Berengarians*, and other Hereticks of Note, may paſs for the true and Orthodox Followers of Antiquity. All honeſt Writers deſire to be underſtood: And they can gueſs pretty near, how their Words will be conſtrued in the preſent Age, for which they write. But how they will be underſtood, in all things, three hundred Years after their Death, is what they cannot poſſibly know without a miraculous Gift of Prophecy. Hence the moſt deteſtable Hereſies may appear to have a ſhelter in Antiquity. For Caution, in a Writer, is ridiculous, when it is not neceſſary. And it is unneceſſary, when neither paſt nor preſent Hereſies call for it. Who then does not ſee, that primitive Writers had no more Reaſon, to fence againſt *Arianiſm*, *Berengarianiſm*, or any later Errors, than we have to fence againſt Hereſies, which may riſe three hundred years hence?

But does not this Change and Viciſſitude, to which all Languages of frequent Uſe are ſubject, render the Authority of the Fathers precarious and uncertain in controverted Points? To the Catholick Church, and to Catholicks, it does not. To others, it does.

For theſe, having no better Rule, than the *preſent Uſe* of Words, to judge of their Signification in the Fathers; when this is chang'd, are frequently led into the greateſt Errors. But Catholicks have a ſurer and better Rule to diſcover the Senſe of all Orthodox Writers, whether Ancients or Moderns, when their Language varies from the preſent Uſe. This Rule

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Rule *is the general Syſtem* of Catholick Faith, which is the ſame in all Ages, and with which all Orthodox Writers agree. By this Rule we know, that the Son is *God*, and that what appears to be Bread and Wine after Conſecration, is the *Body* and *Blood* of Chriſt. By this Rule we know, that whatever Dr. *Clark* alledges, or can alledge from the three firſt Centuries, in favour of *Arianiſm*, is impertinent, and contrary to the true Senſe of the primitive Writers. For, if Catholick *Faith* be, as indeed it is, the ſame in all Ages, what the Catholick Church profeſs'd in the Beginning of the fourth Century, was believ'd by her in the 3d. in the ſecond, and in the firſt. And could the Ante-Nicene Writers be *Orthodox*, if they diſſented from the Catholick Church in their Time? Again, would not Dr. *Clark* be thought fit for Bedlam, if he ſhould pretend to know the Senſe of the third Age, better than the Nicene Biſhops did, who had liv'd in it, who had taught others in it, and who had receiv'd the great *Depoſitum*, the Syſtem, Rules, and Precepts of Chriſtianity from it? The ſame may, and muſt be ſaid of the *Berengarians*, and all other *Hereticks*, who no ſooner appear'd in the World, but they were condemn'd by the Catholick Church: Which, if it be always *Orthodox* (as was ſhew'd in the fifth Queſtion) has the ſame *Faith* in all Ages.

V. Is not then the Catholick Church tied to the Words of Scripture? In *tranſlating* it, ſhe is. In *expounding* it, either by her Creeds, or by her Definitions of Faith, ſhe is not.

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In *tranſlating* the *Scripture* into another *Language*, Care muſt be taken, that the Tranſlation agrees with the Scripture, as far as the two Languages will well bear. For, without this, it is not a *Tranſlation*, but a *Paraphraſe*. Chap. 3. Queſt. 8.

But when the Catholick Church *expounds* the *Scripture* either by her Definitions of Faith, or by her Creeds, this Caution is not requiſite, for theſe Reaſons:

1ſt. Becauſe a true *Expoſition* of Scripture, according to the Original Senſe of it, is Part of the Chriſtian Revelation. S. *John* ſaid, *the Word was God*, S. Jo. 1. *v.* 1. If you had aſk'd him, whether he meant it, *literally*, or *tropically*; He would have anſwer'd, *literally*. For ſo the firſt Chriſtians underſtood it, who ador'd Chriſt as God, as it manifeſtly appears from the Letter of a Heathen Magiſtrate, one of their Perſecutors, to the Emperor *Trajan*. Which Magiſtrate was a Man of Senſe, and had his Information, not by hear-ſay, but from the Confeſſion of Chriſtians themſelves, who yielded to the violence of the Perſecution. In ſhort, he was the younger [5] *Pliny*, then Governor of *Pontus* and *Bithynia*. His Letter was writ in the year of Chriſt 104; that is, within four years after the Death of S. *John* the Evangeliſt, and three Years before the Martyrdom of S. *Ignatius* Biſhop of *Antioch*. So that the *Expoſition* of this Clauſe, *the Word was*

[5] *Affirmabant autem* (apſi) *hanc fuiſſe ſummam, vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die ante lucem convenire; carmenq; Chriſto, quaſi Deo, dicere ſecum invicem*, Plin. Lib. x. Epiſt. cii. *ad* Trajanum *Imper.*

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was God, as well as the *Text*, was Part of the Chriſtian Revelation. For nothing can be ſo wicked as to adore a *metaphorical God*.

When S. *Mat.* chap. xxviii. *v.* 19, recorded the Command of Chriſt, of Baptizing all Nations *in the Name of the Father, and of the Son, and of the Holy Spirit*, he knew, whether *Children*, before they came to the Uſe of Reaſon, were comprehended in this Precept, or not. The firſt Chriſtians alſo knew it from the *Practice* of the Apoſtles. The *Expoſition* therefore of this Text, in regard to *Children*, was Part of the Original Senſe of it, and of the Chriſtian Revelation.

Again, if S. *Mathew* underſtood what he writ (which cannot be queſtion'd) he knew, who the *Son*, and the *H. Spirit* are, and whether they are *Creatures*, or not. The firſt Chriſtians alſo knew it, when baptiz'd in their *Name*. The *Expoſition* therefore of this Text, in regard to the *Son*, and to the *Holy Ghoſt*, was part of the *Original* Senſe of the Text, and of the Chriſtian Revelation.

When S. *John* related theſe words of Chriſt, Chap. xi. *v.* 8, *If I waſh thee not, thou haſt no Part with me*, and *v.* 14, *you alſo ought to waſh one anothers Feet*; he knew whether the Apoſtles and other Chriſtians were commanded to *waſh one another's Feet* literally, or only in a tropical Senſe. The firſt Chriſtians knew it alſo from the *Practice* of the Apoſtles, and of the Apoſtolical Age. If ſo, the *Expoſition* of this Text is Part of the *Original* Senſe, both in the Mind of the Writer, and of thoſe to whom it was publiſh'd, and conſequently

ſequently it was Part of the Chriſtian Revelation itſelf.

But, without deſcending to more particulars: The Apoſtles and Evangeliſts writ nothing, but what they could *expound.* The firſt Chriſtians, to whom their Writings were publiſh'd, ſaw nothing *plain* in the New Teſtament, or in the whole Bible (*plain* I ſay, either from the *written word* itſelf, or from the *Chriſtian Rule* and *Syſtem of Faith*, which the Apoſtles deliver'd by word of Mouth, or from the *Practice* of the Apoſtles in the publick Exerciſe of Religion) but what they were able to *expound*; to declare, whether it ought to be taken *literally*, or *tropically*; and in *what Senſe* it is *plain.* If ſo, the Original and true *Senſe* of the H. Scripture was a *Part* of the Chriſtian Revelation (which was made to the Apoſtles, and by them was publiſh'd to the Catholick Church) as well as the *Words* of the Holy Scripture themſelves. And if there be any ſeeming Obſcurity in either of theſe two Parts, with relation to Conſcience, or Religion; we have both an infallible *Rule*, and an orthodox *Guide*, for our Direction.

2dly, No Hereticks, who allow the Bible, would ever grant themſelves condemn'd; if the *Creeds*, *Definitions*, and *Cenſures* of the Catholick Church were confin'd to the bare words of Scripture. For who ever was, or ever can be, ſo ſtupid, as to maintain that, which he grants is contrary to the word of God? To ſay therefore, that the *Creeds*, *Definitions*, and *Cenſures* of the Catholick Church, ought to be confin'd to Scripture-Terms, is only

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only to tell us, that Diſputes of Religion ought to be endleſs; that wicked Hereticks, who [6] *wreſt* the Holy Scriptures, from the Original and true Senſe, *to their own Perdition*, and to the Poiſoning of innumerable Souls (for their words [7] *eat and ſpread like a Gangrene*) ought to be tole-rated in the Cath. Communion, whether they be *Eutychians*, *Neſtorians*, *Pelagians*, *Priſcillianiſts*, *Apolinarians*, *Arians*, *Novatians*, *Sabellians*, *Montaniſts*, *Tatianiſts*, (8) *Valentinians*, *Ebionites*, or others of the like infamous Crew. But this Propoſal ſhould have been made to the *Catholick Church*, in her infancy. 'Tis too late to offer it, after ſeventeen Centuries.

VI. But is it in her Power abſolutely ſpeaking, after ſhe has inſerted any Terms into the *Creed*, to remove them from it? To remove them as falſe, is what ſhe cannot do. And to remove them as unneceſſary, is what ſhe will not do, as long as ſhe is ſenſible, that more Ill, than Good, may come of it: Tho' the ſame Power, which made it, can unmake a Law.

Hence the Council of *Ariminum* did not err againſt Faith, when it agreed (by the Violence and unfair Proceedings of the Emperor *Conſtantius*) to remove the word *Conſubſtantial* from the *Creed*.

Ninth

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[6] 2 Pet. iii. *v.* 16. [7] 2 Tim. ii. *v.* 17. [8] *Neq; enim ſi Valentinus integro Inſtrumento uti videtur, non callidiore ingenio quam Marcion, manus intulit veritati.* Tert. L. de Præſcript. C. xxxviii.

Ninth QUESTION.

Is the Diſcipline of the Catholick Church the ſame in all Ages?

ANSW. THE Language of the Catholick Church, and her Diſcipline, fall under the ſame Rule. Both are changeable, being equally ſubject to the common Viciſſitude of human Things, and to the Will of her Paſtors. By *Diſcipline*, I mean the *particular* Forms, Practices, and Ceremonies (as in her publick Prayer, in her Sacrifice and Sacraments, in her Government, and in the publick Worſhip of almighty God) which, in regard to the Law of God, are indifferent, and are neither forbid, nor commanded by it. In theſe there have been ſo many Changes, that it is not eaſy to reckon them all up. A Few Inſtances will be ſufficient.

Firſt, Our Saviour inſtituted the Bleſſed Sacrament of his Body and Blood, and adminiſter'd it to his Apoſtles (1) *after Supper*. He commanded them to (2) *do* what he had done. But this Diſcipline, tho' Chriſt himſelf was the Author, was ſoon chang'd. The B. Sacrament was ſeldom or never given *after Supper*, but before Break-Faſt, and to thoſe only who were faſting. *It is plain*, ſays S. (3) *Auguſtin*,

O *that*

(1) S. Luke xxii. v. 20. 1 Cor. xi. v. 25. (2) S. Luke xxii. v. 19. 1. Cor. xi. 24. (3) *Liquido apparet, quando primum acceperunt Diſcipuli Corpus & Sanguinem Domini, non eos accepiſſe jejunos. Numquid tamen*

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that when the Diſciples receiv'd firſt the Body and the Blood of the Lord, they did not receive them faſting. But muſt therefore the univerſal Church be abus'd, becauſe this Sacrament *is always receiv'd faſting? For it pleas'd the H. Ghoſt ſince, that, in Honour of ſo great a Sacrament, the Lord's Body ſhould enter into the Mouth of a Chriſtian before other Meats. For this is the Reaſon why this Cuſtom is obſerv'd* OVER THE WHOLE WORLD. *—— Our Saviour, to recommend more effectually the greatneſs of this Myſtery, choſe to make this deep and laſt Impreſſion on the Minds and Memory of his Diſciples, from whom he was to go to ſuffer. And therefore he did not command in what Manner it ſhould be receiv'd for the future; but left it to the Apoſtles, by whom he was to direct the Church.*

Secondly, Baptiſm, for the firſt thouſand years and more, was generally adminiſter'd by *Immerſion*: that is, by plunging the Perſon who was to be baptiz'd, almoſt naked, whether Man or Woman, under the Water. Which was a more perfect Repreſentation of the (4) *Death,*

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tamen propterea calumniandum eſt univerſæ Eccleſiæ, quod a jejunis ſemper accipitur? Ex hoc enim placuit Spiritui Sancto, ut, in honorem tanti Sacramenti, in os Chriſtiani prius Dominicum Corpus intraret, quam cæteri Cibi. Nam ideo PER UNIVERSUM ORBEM, *mos iſte ſervatur, —— Salvator, quo vehementius commendaret Myſterii illius altitudinem, ultimum hoc voluit altius infigere cordibus & memoriæ Diſcipulorum, a quibus ad Paſſionem digreſſurus erat. Et ideo non præcepit, quo deinceps ordine ſumeretur, ut Apoſtolis, per quos Eccleſias diſpoſiturus erat, ſervaret hunc locum.* S. Aug. Epiſt. liv. olim Epiſt. CXVIII. ad Januarium. (4) Rom. vi. v. 3. 4. 5.

Death, *Burial*, and *Reſurrection* of Chriſt, and what the Name of (5) *Baptiſm* did more properly ſignify. But *Pouring* Water on the baptiz'd Perſon, as it was the more decent, ſo it became the more general Cuſtom in many Places ſince.

Thirdly, *Taſting* of *Milk* and *Hony* was an ancient Ceremony of Chriſtian *Baptiſm*, mention'd by *Tertullian* and S. *Jerom*. But being only a Ceremony of Baptiſm, it was ſubject to the Authority of the Catholick Church, and has been wholly laid aſide by her.

Fourthly, Whilſt Paganiſm was the prevailing Religion of the Roman Empire, there was little or no Uſe of Pictures, or Images, in the Catholick Church. Nor was it fit, they ſhould be frequently us'd, till Idolatry, and the Danger of it, was extirpated. But to think, that this Danger ſtill continues, has more of Affectation, Superſtition, and Phariſaical Zeal in it, I might ſay of ſtupidity, than of Chriſtian Prudence, Religion, and Charity.

Tenth QUESTION.

Are Proteſtants the whole Catholick Church? Or, are they in Communion with it?

ANSW. THEY grant, they are not the *whole Catholick Church*. And in this (I preſume) we may believe them. But whether they are ſo happy, as to be in it, or not

(5) Ἀπὸ τῦ βάπτειν, ἢ βαπτίζειν.

Chap. 3. Queſtion. not, is a different Queſtion. In which, when the following Reaſons are anſwer'd, I ſhall think myſelf miſtaken.

Firſt, The Catholick Church is only in *One Communion*, as was prov'd in Anſwer to the firſt and ſecond Queſtion of this Part. If therefore Proteſtants are not at preſent the *whole Catholick Church* upon Earth, they are no *Part* of it. For it is plain Fact, that no Society, beſides that of Proteſtants, is in the Proteſtant Communion. The *Roman* Church is not in it. The *Greek* and *Ruſſian* Church is not in it. *Eutychians* and *Neſtorians* are not in it. And what other Chriſtian Society is there in the World?

I might add, that Proteſtants themſelves are not all in the *ſame Communion*: and therefore can not be a *Part* of the Catholick Church, which is ſo.

Secondly, The Catholick Church is always *in Being*, from its firſt Inſtitution by Chriſt to the end of the World, as was prov'd in Anſwer to the third Queſtion. But Proteſtants are not in *Communion* with any *Church*, which was always *in Being*, ſince our Saviour's Time. For what *Church* is that?

Thirdly, The Catholick Church is always a *viſible* and *known Society* from our Saviour's Time to the end of the World, as was prov'd in Anſwer to the fourth Queſtion. But Proteſtants are not in Communion with any Church, which was always a *viſible* and *known* Society, ſince our Saviour's Time. For what *Church* can that be?

Fourthly, The Catholick Church is *always Orthodox*, even in the ſecondary Articles of Religion,

Religion, as was prov'd in Anſwer to the fifth Queſtion. But Proteſtants are not in Communion with any Church, which was *always Orthodox*, even in the ſecondary Articles of Religion, from its Inſtitution by our B. Saviour, to the End of Time. For, pray, let that *Church* be nam'd. Chap. 3. Queſt 10

Fifthly, The Catholick Church is always the Church of *all Nations*, in a moral Senſe, as was ſhew'd in Anſwer to the fourth Queſtion, *Proof* the *firſt*. But Proteſtants are not in Communion with any Church, which was always the Church of *all Nations*, or which was the Church of *any Nation*, before the Beginning of the Reformation. They are not therefore in Communion with the Catholick Church.

Sixthly, If Proteſtants are not in Communion with the *Apoſtles*, they are not in Communion with the *Catholick Church*. And, in the eighteenth Century, there is no other Way of being in Communion with the *Apoſtles*, but by being in that *Church*, which they built, which has in her Communion a continued Succeſſion of *Paſtors* and *Doctrine* from the *Apoſtles* to the preſent Time, as was prov'd in Anſwer to the fourteenth Queſtion of the firſt Part.

Seventhly, It is an undeniable Fact, that in the year of Chriſt, one thouſand five hundred, there were no *Proteſtants* known in any Part of the World. *England* then acknowledg'd the Pope's Supremacy in Spirituals, and had been in his Communion, from the firſt Converſion of our Saxon Anceſtors to Chriſtianity, that is, for the Space of almoſt nine hundred

Chap. 3. Queſt 10

years. *Scotland*, *Ireland*, *France*, *Italy*, *Spain*, *Portugal*, *Savoy*, *Denmark*, *Sweden*, *Holland*, *Flanders*, *Germany*, *Bohemia*, *Switzerland*, *Poland* and *Hungary*, own'd the Popes Supremacy, and had been in his Communion, from their firſt Converſion to Chriſtianity. The *Roman* Biſhops had then, according to Dr. (1) *Heylin*'s Computation, *challeng'd a Supremacy over all the Church*, above eight hundred and ninety Years.

Luther began, in *Germany*, to preach againſt Indulgencies an. Chr. 1517, and, together with his Adherents, was excommunited by Pope *Leo* X. an. 1520. Here the Proteſtant Sect began: But they took not the Name of *Proteſtants*, till the Year 1529. And after ſome Years, the Church of *England* follow'd their Example.

This was undeniably the Beginning of the Proteſtant Communion, or Society, in the Sixteenth Century. How then are they in Communion with the *Church of all Ages* ſince our Saviour's Time? Before their Separation *from Rome* (or of *Rome* from them; as they are pleas'd to call it) they were evidently a Part of the *Roman* Communion. And when they became a new rais'd Society; what ancienter Society of Chriſtians was there upon Earth, which receiv'd them into its Communion? *America* was then peopled by Infidels, and by ſome few Catholicks. *Africa* was inhabited by Infidels. And no Chriſtian Society could be found in *Aſia* or *Europe*, which would admit Proteſtants into its Communion.

The

(1) *Cosmography*, Book 1. p. 91. an. 1669.

The *Vaudois* were then a new Sect, which began after the middle of the twelfth Century. But without renouncing the Principles of their Sect, they neither did, nor could, receive Proteſtants into their Communion. Chap. 3. Queſtio

Much leſs would the *Neſtorians*, the *Eutychians*, and *Semi-Eutychians*, or the *Greeks* do it, who eſteem'd Proteſtants no better, than Hereticks, and Apoſtates. *Cruſius* and *James Andrew* (*Lutheran* Divines of *Tubingen*) ſollicited the *Greeks*: But they ſoon found, that the Attempt was vain, and impracticable.

The *Greeks* before the Greek Schiſm began, had ſubmitted, for many Ages, to the Pope's *Supremacy*: And, long before *Luther*'s Time, had agreed with the Church in Communion with *Rome* (in which Church *Luther*, and the firſt *Proteſtants* were baptiz'd) that an unwritten Apoſtolical Tradition is of equal Authority with the written Word of God; that there are ſeven Sacraments, Baptiſm, Confirmation, the B. Euchariſt, Penance, Extreme Unction, Holy Order, and Matrimony; that Chriſt is really preſent in the Bleſſed Sacrament, and that Bread and Wine are truly and ſubſtantially chang'd into his Body, and Blood; that the Holy Oblation on the Altar is a Sacrifice of Mercy and Propitiation, for the living and the dead; that the Juſt, who before their Death had not fully ſatisfy'd for their Sins, are in a State of Suffering for a Time, and may be reliev'd by the Prayers and Alms of the living; that it is good and profitable to pray to the Bleſſed Virgin *Mary*, and to the reſt of the Saints; that their Relicks ought to be honour'd; that

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Veneration and Reſpect is due to their Images; that Monaſtical Vows ought to be obſerv'd; that the Church Laws of faſting, &c. oblige Chriſtians in Conſcience.

And as all theſe Points of Doctrine were held unanimouſly, for many Ages before *Luther*'s Time, not only by the Catholick Church, but alſo by the *Neſtorians*, by the *Eutychians*, and *Semi-Eutychians*, by the *Greeks*, and *Ruſſians*, and had been contain'd, for many Ages before the *Reformation*, in the neceſſary Terms of Catholick Communion: it is plain,

1*ſt*, That the Catholick Church did not exclude Proteſtants, by making *new Terms* of Communion.

2*dly*, That if any hidden Proteſtants lurk'd in the Catholick Communion, before the Reformation, they could not be better than *Hypocrites*, that is, the worſt of Villains. For how could a Proteſtant, without *Hypocriſy*, joyn in publick Prayers to Saints? How could he, without *Hypocriſy*, kneel or bow at the Elevation of the B. Sacrament? Is not adoring that, as God, which he judges to be only a Wafer, black and bare-fac'd *Idolatry*? And is a plain Proteſtant *Idolater* no Villain? Is it not *Hypocriſy*, for a Man to receive *Confirmation* in his Health, and *Extreme Unction* at his Death, as holy and religious Rites of divine Inſtitution; when in his Heart he judges them to be no better, than Superſtition, Abomination, and *Marks* of *the Beaſt*? And, if this hidden Proteſtant happen'd to be a Paſtor or a Biſhop; how many thouſand Times, in his Life, muſt he have done that, which he himſelf judg'd, and (in the Proteſtant Language)

guage) knew to be *Idolatry?* How many millions of Times, muſt he, in matters of Religion, have play'd the Sanctify'd *Hypocrite?* So that either there were no *Proteſtants* in the Chriſtian World immediately before the Reformation; or if there were any, they were the worſt of Men. But I am willing to Suppoſe, that there were no ſuch *Hypocrites*, either among the *Vaudois*, or in any other Chriſtian Society. And he muſt utterly renounce common Senſe, who can perſwade himſelf, that Men can, without *Hipocriſy*, pretend to be Members of any Chriſtian Society, tho' they inwardly diſſent from it in thoſe Points of Doctrine, which are known to be the publick *Terms* of Communion with it. Nor will our Adverſaries, I ſuppoſe, think it worth their pains, to make a ſtrict Inquiry after Proteſtant *Hypocrites*, before the *Reformation.* Chap. 3. Queſt. 10.

II. But are not Proteſtants ſtill in *Communion* with the Church of *Rome*, in as much as they agree with her in ſome Points of Doctrine? To this I anſwer, that a Man muſt have little Hopes, and as little Deſire, of Salvation, who dare venture it, upon ſuch an Argument, or rather upon ſuch a Quibble, as this.

For *firſt*, notwithſtanding this Agreement, *Catholicks* and *Proteſtants* are evidently in *ſeparate Communions*, and diſagree in Matters of Revelation and Religion. And it was prov'd in Anſwer, to the firſt Queſtion of this Part, " that the Catholick Church neither is nor " can be in ſeparate Communions; as of Ca" tholicks, of Proteſtants, *&c.*

Secondly

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Secondly, The Catholick Church is, from our Saviour's Time, always in *Being*; it is always a *viſible*, and *known* Society; it is always, in a moral Senſe, the Church of *all Nations*; it is always *Orthodox*, both in the chief and in the ſecondary Articles of Religion, as it was prov'd in Anſwer to the third, fourth, and fifth Queſtion of this Part. For the *Catholick* Church, and the Church which is both *Univerſal* and *Orthodox*, are only different Names of the very ſame Thing. If ſo, all thoſe, who pretend to reform her Faith, are *Unorthodox*, and are no *Part* of her.

Thirdly, The Catholick Church has always excluded from her Society, not only thoſe who diſſented from her in the chief Articles of Religion, call'd *Fundamentals*, as the *Marcionites*, the *Manichæans*, *Sabellians*, *Arians*, *Macedonians*, *Neſtorians*, and *Eutychians*; but alſo thoſe, who diſſented from her in the *Secondary Articles* of Religion, as the ancient *Montaniſts*, the *Novatians*, the *Donatiſts*, and the *Apolinarians* of the fourth Century; or who even retain'd her whole Faith, but left her Communion, and were therefore call'd *Schiſmaticks*; Such as the Biſhops of *Iſtria* were in the ſixth Century, and the *Quartodecimans*, in the fourth. For the *Secondary Articles* of the Chriſtian Revelation are as certainly reveal'd, as thoſe, which are the moſt *Fundamental*. And it was ſomewhat too late, for Reformers in the ſixteenth Century, to doubt, whether it belong'd to the Catholick Church to *judge*, what is or is not *reveal'd*, after She had always ſuppos'd it to be both her Right and her Duty, for fifteen hundred Years; and had practis'd it,

it, upon all Occaſions, whenever the Faith, *once deliver'd to the Saints*, was call'd in Queſtion. Chap. 3. Queſtio

Again, if She be always *the Communion of Saints*; if She be always *Orthodox* in ſtating the Terms of Communion, and always *Holy*; *Schiſmaticks*, and *Hereticks*, are equally inexcuſable.

Fourthly, If Proteſtants are ſtill in Communion with the Church of *Rome*, becauſe they agree with her in ſome Points of Doctrine; theſe Conſequences are undeniable:

1ſt. That all *Chriſtians*, who are, or ever were, are and were Members of the Catholick Church. Becauſe they all agreed with her in this, that they believ'd in Chriſt. So that *Valentinus* with his thirty Male and female Deities, *Marcion* who blaſphem'd the Creator, *Manichæus* with his Heathen and Helliſh Syſtem, and all the Hereticks, who are either mention'd by *Theodoret*, by S. *Auguſtin*, by S. *Epiphanius*, or by St. *Irenæus*, or whom St. *Paul deliver'd to Satan*, (2) were in the Holy Catholick Communion: even thoſe, whom St. *John* calls (3) ANTICHRISTS, who *went out from us*, ſays he, *but were not of us*; *for, if they had been of us, they would no doubt have continued with us.*

2dly, That all *Jews* and *Turks* are in the Catholick Communion. Becauſe they believe in God: and the *Jews* receive one half of the Bible.

3dly, That all who believe a Deity, are in the Catholick Church. So that *Pagans*, tho' they

(2) 1 *Tim.* i. *v.* 20. (3) 1 *Jo.* ii. *v.* 18, 19, 22. 1. *Jo.* iv. *v.* 3. 2 *Jo. v.* 7.

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they adore many Gods, will not be excluded from it.

4thly, That profeſs'd *Atheiſts* muſt alſo have a Place in the Ark. For *Atheiſm* does not hinder them from agreeing with us in ſome Parts of the *Chriſtian Revelation*, in which Manners are concern'd : as *Do, as you would be done by : you ſhall not Steal*, &c. Is not this a noble *Invention*, which is able to bring all *Mankind* at once into the Catholick Church, without either Preaching, or Praying ?

III. Some Divines of the Church of *England* think, or at leaſt ſay, that we injure that Church by Affirming, that She is in a *new-rais'd* Communion. Becauſe She was a *National Church* both before and after the Reformation ; and *reform'd her Self* in a cannonical and regular manner.

Answer, She was a *National Church* both before and ſince the Reformation. But that She reform'd herſelf, is not ſo clear. The *Engliſh* Reformation was begun by K. *Henry* the VIIIth. and his Parliament. It was carried on by the Authority of a Minor, King *Edward* the VIth. and his Parliament. And all the World knows, that it was finiſh'd by Q. *Elizabeth*, and her Parliament, in the firſt Years of her Reign. Now we are not to learn, *firſt*, that Acts of Parliament are not Acts of the *Church*, but Acts of the *State*. *Secondly*, that unleſs the *King* or *Queen*, and *Parliament* be the Church of *England* ; ſhe did not reform her ſelf, but was reform'd by the *State*. She did not even conſent to the Reformation, till it was not ſafe to oppoſe it ; as I have [4] ſhew'd elſewere

[4] *Modern Controverſy*, pag. 50.

elſewhere. K. *Henry* forc'd his Clergy to comply. That the Clergy under the Reign of K. *Edward* the VIth. oppos'd the Reformation, appears by ſeveral [5] Inſtances from Dr. *Stillingfleet*, Dr. *Heylin*, Biſhop *Ridley*, Mr. *Fuller*, and *Fox*. Queen *Elizabeth's* [6] firſt Parliament gave her Power to reform the Nation. But all the Biſhops oppos'd the Act. And all but one, whom *Cambden* call's *the Calamity of his See*, were depos'd by the Queen. The *Convocation* and *both the Univerſities* remonſtrated againſt her Reformation. Of which we have in Mr. [7] *Fuller*, an authentick Copy, taken from the publick Regiſter. Chap. 3. Queſtio

IV. But, whatever the *Engliſh* Reformation was; doubtleſs, it was not very *Canonical*.

Firſt, Becauſe Church work ought to be done by Church-men.

Secondly, Becauſe we have no Inſtance, in fifteen hundred years, of any Nation reforming in itſelf, by State or Church-Laws, the Catholick Faith, without Hereſy or Schiſm.

V. But as long as we are allow'd to ſay, that White is White, that Black is Black, and that the Sun ſhines when we ſee it; we muſt beg Leave to ſay, that the Church of *England* is in a *new-rais'd Communion*, or in a Communion which began ſince the End [8] of the eleventh or fifteenth Century. For let the Number of Chriſtian Societies or Communions be what

[5] Ibid. p. 53. 54. [6] Ibid. p. 55. 56. 57. [7] Lib. ix. pag 54. [8] *I might ſay*, of the fifteenth. For the Church of *England* does not pretend to have imbrac'd the Communion of the *Vaudois*, and ſo to have been in the twelfth Century.

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what you pleaſe when thoſe Centuries ended, as firſt, *Catholicks*, ſecondly, *Neſtorians*, thirdly, *Eutychians*, fourthly, *Greeks* and *Ruſſians*, &c. the Number of Societies or Communions in Chriſtendom can not be increas'd, but there muſt be a Communion added. And if this be not a *new rais'd Communion*; there were never any ſuch in Chriſtendom. For *James Nailor* and his *Quakers* were Men, before they were *Quakers*: And *Quakers* are ſtill in Communion with themſelves. The *Anabaptiſts* were Men, before they were *Anabaptiſts*: and are ſtill in Communion with themſelves. The *Lutherans* were Men, before they were *Lutherans*: and are ſtill in Communion with themſelves. So were the *Eutychians*, the *Neſtorians*, the *Pelagians*, the *Arians*, the *Novatians*, the *Montaniſts*, and all other Sects. If then the Church of *England* is not in a new-rais'd Communion, becauſe She did not ſeparate from her ſelf, but only from the Church in Communion with *Rome*; whether her Doctrine be true or falſe, there was never any new Communion in Chriſtendom. If She is only in Communion with herſelf; her Communion began in the 16th Century, under the reforming Reigns, when She increas'd the *Number* of Societies and Communions in Chriſtendom. If She is in Communion with Proteſtants ſomewhat more ancient than herſelf, as with the *Lutherans*, for Example; her Communion began an. Chr. 1520, when *Luther* and his Aſſociates increas'd the *Number*, then preſent, of Societies and Communions in Chriſtendom. For whether *Luther*'s Doctrine was true or falſe, this Fact is unqueſtionable.

VI. But

VI. But will not the Church of *England* be offended at the Freedom, with which this matter is treated? Chap. 3. Queſtio

ANSWER, Had I imagin'd it; I had never attempted this Subject. But this Church, in Diſputes of Religion, in which her Honour is concern'd, only requires two Things, which are extremely reaſonable. The *firſt* is, that She be us'd with all the Reſpect and good Manners, which the Matter will bear.

The *ſecond* is, that neither Paſſion nor Zeal load her with unneceſſary Reproaches. For one of the moſt eloquent of her Paſtors tells us, in the Words which I have prefix'd to this Treatiſe, that She neither forbids nor fears a free and impartial Examination of her Doctrine and Religion. She even glories in allowing this Freedom to her Adverſaries: and therefore cannot be offended by it.

Eleventh QUESTION.

Were the Vaudois, *or* poor Men of Lions, *the whole Catholick Church? Or, were they in Communion with it, ſince their Separation from* Rome?

ANSW. THE ſingular Eſteem, which ſome Proteſtants have for the *Vaudois*, occaſion'd this Queſtion, which otherwiſe might ſeem very impertinent. The *Vaudois* began about the Year, 1160. Their Author was *Peter Waldo*, a rich Man of *Lions*, from whom they were call'd *Waldenſes*, and by corruption

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ruption, as Dr. [1] *Heylin* obſerves, *Vaudois.*

WALDO, ſays the Doctor, was THE BEGINNER OF THIS REFORMATION, a wealthy Citizen of *Lions, about the Time of* Frederick Barbaroſſa *Emperor of* Germany. This Emperor was *Frederick* the firſt, who reign'd from the year of Chriſt 1152, till 1190.

And, ſince we do not find in Hiſtory, that the *Vaudois*, when ſeparated from *Rome*, imbrac'd the Communion of any Church more ancient than themſelves; 'tis evident, that they neither were the *Church of all Ages* ſince our Saviour's Time, nor in Communion with it: And that the Reformation of the *Vaudois* was as much unknown in the Year eleven hundred and fifty, as the *Proteſtant* Reformation was in the year fifteen hundred.

I need not here *confute* the wretched Miſtake of ſome, who, as [2] *Reinerius*, a Dominican of the thirteenth Age, tells us, plac'd the Sect of the *Vaudois* in the Beginning of the fourth Century, and even in the Time of the Apoſtles; ſince Dr. *Heylin* has done it for me.

II. The *Vaudois*, in their firſt Riſe, as Monſieur [3] *du Pin* ſays of them, *were not guilty of any great Errors.* They were then rather an Aſſociation, than a Sect. Their Profeſſion was Poverty, tho' they ſpoke very diſ-

reſpectfully

[1] Coſmogr. L. 1. p. 193. [2] *Inter omnes has Sectas —— non eſt pernicioſior Eccleſiæ, quam Leonitarum. —— Aliqui enim dicunt, quod duraverit a tempore Silveſtri, aliqui a tempore Apoſtolorum.* Rein. L. de Hæreticis. Cap. iv. [3] *Cent.* xiii. p. 147 *in the Engliſh Tranſlation.*

reſpectfully of the Clergy: And if they held any Errors, they were not publickly known. It was perhaps for their Diſreſpect to the Clergy, and becauſe they pretended to wear a particular Habit, and to be a Religious Order without the Approbation of the Holy See, that Pope *Lucius* the third, who ſat in S. *Peter's* Chair from the Year of Chriſt 1181, to 1185, call'd them (4) *Hereticks*. However they apply'd themſelves to Pope *Innocent* the third, an. 1212, and deſir'd him to approve their Inſtitute, as *Conrad* Abbot of *Urſperg*, who then ſaw them at *Rome*, teſtifies. And it is remarkable, that the Pope neither objected to them *Hereſy* nor *Schiſm*: But diſlik'd their *Dreſs* and their Mien, and approv'd S. *Francis*'s Order in their ſtead. So that what the Abbot calls a (5) SECT, was then no more than an ASSOCIATION, or an *Order* only. After this the *Vaudois* fell openly into *Schiſm*: And as Schiſm eaſily leads Men farther, they adopted many of thoſe Principles, which *Proteſtants* have ſince imbrac'd. But they were Unorthodox too upon other Accounts. Chap. 3. Queſt. 11

1ſt. They held, that (6) *Paſtors*, whoſe Life is irregular, *can neither conſecrate* the B. Sacrament, *nor give Abſolution*.

(4) *Quos Lucius Papa quondam hæreticos ſcribebat, eò quod ſuperſtitioſa dogmata & obſervationes in eis reperirentur*, inquit Conradus Uſperg. ad an. 1212.

(5) *Et hi petebant ſectam ſuam a ſede Apoſtolica confirmari, & privilegiari —— At Dominus Papa quædam ſuperſtitioſa in converſatione ipſorum eisdem objecit, videlicet quod calceos deſuper pedem præcidebant.* Conradus ad an. 1212. (6) *Dicunt, quòd ſacerdotes in mortali non poſſint conficere —— Quod nullus poſſit abſolvi a malo ſacerdote.* Reinerus. Lib. de Hær. cap. v.

Chap. 3. Quest 11

2dly, that (7) *Malefactors ought not to be put to Death:* and that *all Princes and Judges are damn'd* for this Crime.

3dly, That (8) *to take an Oath is always a deadly Sin.*

4thly, That (9) *All Pastors are oblig'd to Poverty, and to renounce their Estates.*

5thly, That Christians (10) *ought not to pay Tithes.*

6thly, That *any of the* Vaudois, *for need,* (11) *provided he wear Sandals, may consecrate the B. Sacrament.*

III. The *Vaudois*, when in Power, were fierce and turbulent enough; As Dr. *Heylin's* Account of them shews. *Lions*, says he in his (12) *Cosmography, proving no safe Place for them, they retir'd into the more desart parts of* Languedoc: *and spreading on the Banks of the River* Alby, *obtain'd the Name of* Albigenses.

Supported by the two last Earls of Tholouse, *they became very masterful and insolent: in so much that they murder'd* Trincanel *their Viscount in* Beziers, *and dash'd out the Teeth of their Bishop, who had taken Sanctuary in S.* Magdalene's *Church, one of the Churches of that City. Forty years after which high Out-rage, the divine Providence gave them over to the hand of the*

(7) *Dicunt quod omnes Principes & Judices damnantur: & dicunt Maleficos non damnandos.* Ibid. (8) *Dicunt quod omne Juramentum sit mortale peccatum.* Ib. (9) Pilichdorf, Reiner, &c. (10) *Reiner, Ebrard de Bethunia,* Cap. x. & Claudius Seyssellus. (11) *dummodo haberet Sandalia,* Petrus Vallium Cernai (12) E. E. p. 193.

the Croiſadas, *under the Conduct of the* French *Kings, and of many other noble Adventurers, who ſacrific'd them in the ſelf-ſame Church, wherein they had ſpill'd the Blood of others. About the Year* 1250, *they were almoſt rooted out of that Country alſo. The Remnants of them, being better'd* (if you believe the Doctor) *by this Affliction, betook themſelves unto the Mountains, lying betwixt* Daulphine, Provence, Piemont, *and* Savoy. Chap. 3. Queſt. 11.

Concerning their Religion, Dr. *Heylin* ſays, *it may not be deny'd, but that amongſt ſome good Wheat, there were many Tares.* And, *I look not on theſe Men and their Congregations, as Founders of the Proteſtant Church, or* OF THE SAME CHURCH WITH THEM, *as I ſee ſome do.*

IV. But in one or two Things the Doctor was miſtaken. 1ſt. in attributing to *Waldo* the Errors of his Sect. 2dly, in making him to except againſt the Subtraction of the Cup in the Bleſſed Sacrament. And if his Sect had done it, it was no more, than might have been expected from ſuch illiterate and perverſe Men. But neither *Reinerus*, who flouriſh'd in the middle of the thirteenth Century, nor *Pilichdorf*, who writ a hundred years after him, take notice of any Diſagreement, which the *Vaudois* then had with the Roman Church on that Subject.

V. Among other wicked Branches of the *Vaudois*, mention'd by *Reinerus*, one was that of the *Cathari*, or *Manichæans* of the thirteenth Age. The Diſſenters call'd *Albigenſes* (from the Town *Alby*, ſeated on the River *Al-*

Chap. 3. Queſt 11

by in *Languedoc*) were of this Kind: who ſpread themſelves in *Languedoc*, *Provence*, *Daulphine*, and *Arragon*. And we muſt either deny the whole Hiſtory of the thirteenth Century, or we muſt grant, that theſe were *Manichæans*. Yet Mr. *Whiſton*, in his Eſſay on the *Apocalypſe*, printed in the Year 1706, is not afraid to make (13) *the two Witneſſes, who ſhall prophecy a thouſand two hundred and threeſcore Days, cover'd in Sack-cloth* Apoc. xi. *v.* 3, to be the *Waldenſes* and *Albigenſes*, *prophecying in Sack-cloth the whole one thouſand two hundred and ſixty Years of the Reign of the Antichriſtian Powers*, till the Year (14) of Chriſt 1686, when they were *Slain, in the Prophetick Style*, by *Savoy* and *French* Troops, but reſtor'd to their former Habitations an. 1690. So impertinently wicked will ſome Men be, who pretend to Learning! How the *Vaudois* were turn'd into *Sacramentarians*, and then into *Calviniſts*, Monſieur *Du Pin* tells us. *This Sect*, ſays (15) he, *increas'd very much in the thirteenth Century, in Spite of the Inquiſitors, and ſpread it ſelf in* Arragon *and in the vallies of* Piemont, *where it has remain'd, ſtill holding the ſame Maxims, till it was united in the Year* 1530 *with* Oecolampadius *and the other* Sacramentarians, *to whom the* Vaudois *ſent* Peter Maſon *and* George Morel, *who enter'd into a Treaty with* Oecolampadius, *and* Martin Bucer.

(13) *p.* 204, 207. (14) *By this Calculation, the* Antichriſtian Reign *and the Sect of the* Waldenſes *and* Albigenſes, *muſt have begun an. Chr.* 426. *So that the* 3*d. and* 4*th general Council was held in the Reign of* Antichriſt. (15) *Cent.* xiii. p. 149.

cer. *These two latter propos'd to them the Rejecting of several of their Errors, by acknowledging,* that "a Christian might Swear lawfully, and "exercise the Office of a Magistrate; that "the Ministers might possess something *de* "*proprio*; that one might punish Malefactors with Death; that wicked Ministers "might administer the Sacraments, *&c.*" *And they engag'd them to maintain others, which they had never maintain'd before; particularly, that the Body of Jesus Christ is not in the Eucharist; and that there was no Necessity of Confessing their Sins; a Doctrine, which till then the* Vaudois *never oppenly oppos'd. However, notwithstanding this Union, most of the* Vaudois *persisted still in their old Principles, till Necessity forc'd them in the Year* 1630, *to take the* Calvinists *for their Pastors.* Thus Du Pin. Chap. 3. Quest 11

VI. The *Vaudois* were but little esteem'd, and even overlook'd by many of the first English Protestants. Mr. *Chillingworth* grants, that, before the Reformation, (16) *all the visible Churches in the World had degenerated from the Purity of the Gospel of Christ.*

Mr. *Perkins*, in his *Exposition of the Creed* p. 400, says, that *for the Space of many hundred Years*, before the Reformation, *an universal Apostacy over-spread the whole Face of the Earth.*

The Homily-Book, which the Church of *England* in her 35th *Article* approves, as containing *godly, and wholesom Doctrine, and necessary for these Times*, and which She desires may be read in *Churches diligently and distinctly,*

(16) *Religion of Protestants. Chap.* v. §. 13.

Chap. 3. ly, ſays, that (17) *Laity and Clergy, Learned*
Queſt 12 *and Unlearned, all Ages, Sects, and Degrees of*
Men, Women, and Children of WHOLE CHRISTENDOM *have been at once drown'd in abominable Idolatry, for the Space of* EIGHT HUNDRED YEARS AND MORE. And it is now Time to leave *Waldo*, and his Aſſociate Beggars.

Twelfth QUESTION.

Did the Greeks, before their Schiſm, own the Pope's Supremacy?

ANSWER, THEY did. The *Greek* Schiſm was begun, after the middle of the ninth Century, by *Photius*, the moſt learned, as well as the moſt villanous, Man of his Age, who was wicked enough to uſurp the See of *Conſtantinople*, an. 858, whilſt its Biſhop S. *Ignatius* was living. And when the Pope excommunicated him for it, he maintain'd his Uſurpation by Schiſm, an. 863, 864. But this Schiſm was not of any long Continuance: for it almoſt died with *Photius*. After near two hundred Years, *Michael Cerularius*, Biſhop of *Conſtantinople*, was more Succeſsful in renewing it, an. 1053. But the *Greeks*, long before this, had own'd the Pope's Supremacy.

Firſt, The General and great Council at *Calcedon* an. 451, of five hundred and twenty Pre-

(17) *Homily againſt Peril of Idolatry. Part* 3*d.* p. 251. *an.* 1687.

Prelates, in the *Relation* of their Tranſactions to S. *Leo*, ſays: (1) *For, if where two or three are aſſembled in his Name, Chriſt has promis'd to be there in the midſt of them; how much more eſpecially was he with five hundred and twenty Biſhops,* —— *over whom you were ſet, as* A HEAD OVER THE MEMBERS, *in thoſe who repreſented your Place.* Chap. 3. Queſt 12

They add, concerning *Dioſcorus*, the wicked Biſhop of *Alexandria*, (2) *Moreover, he let his Madneſs even looſe againſt him,* WHO WAS BY OUR SAVIOUR INTRUSTED WITH THE CARE OF THE VINEYARD, *that is, againſt your Holineſs.*

They conclude in this Manner: (3) *We deſire you to honour our Judgment with your Decrees. And as we have juſtly agreed* WITH OUR HEAD: *So may your Highneſs grant* TO US YOUR CHILDREN *that which is fitting.*

Theſe words ſhew us, what the Oriental Biſhops, aſſembled at *Conſtantinople* an. 382. (which was the Year after the ſecond general Council) meant, when writing to the Weſtern Biſhops, and chiefly to Pope *Damaſus*, they

(1) Εἰ γὰρ ὅπου εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ ἔφη εἶναι ἐν μέσῳ αὐτῶν· πόσῳ πλεῖον πεντακοσίους ἔχοσιν ἱερέας τὴν οἰκείωσιν ἐπεδείκνυτο..... ὧν σὺ μὲν, ὡς κεφαλὴ μελῶν, ἡγεμόνευες, ἐν τοῖς τὴν σὴν τάξιν ἐπέχουσι, τὴν ἕνωσιν ἐπιδεικνύμενοι, *In Relatione ad Leonem Papam.* T. 4. Conc. Lab. p. 834. D. E. (2) Ἔτι γὲ κατ' αὐτὸ τὸ τῆς ἀμπέλου τὴν φυλακὴν, παρὰ τοῦ Σωτῆρος, ἐπιτεθυμμένου, τὴν μανίαν ἐξέτεινε, λέγομεν δὴ, τῆς σῆς ὁσιότητος, p. 835. A. B. (3) παρακαλοῦμεν τοίνυν, τιμῆσαι γὲ ταῖς σαῖς ψήφοις τὴν κρίσιν. ὥσπερ ἡμεῖς τῇ κεφαλῇ τὴν ἐν τοῖς καλοῖς συμφωνίαν εἰσηνέγκαμεν, οὕτω γὲ ἡ κορυφὴ τοῖς παισὶν ἀναπληρώσει τὸ πρέπον, p. 838. D. E.

Chap. 3. Quest 12

thank'd him (4) for calling them, AS HIS OWN MEMBERS, to the Council then held at *Rome*: And why Pope *Damasus*, in the Inscription of his Letter to them, calls them twice, his (5) MOST HONOURABLE CHILDREN.

They also give us the Reason, why, in the general Council held at *Ephesus* an. 431, no one in the Council contradicted the Pope's Legate, when he call'd S. *Peter* THE (6) HEAD *of the Apostles*, Pope *Celestin* (who was then at *Rome*) (7) THE HEAD *of the Council.*

Secondly, *Photius*, in his Letters to Pope *Nicolas* the first, as well as in his Synods, is very Zealous, that the *Seventh* general Council, held at *Nicea* an. 787, may be esteem'd (as indeed it is) of equal Authority with the other Six.

Now, in the second Action of this Council, the Letters of Pope *Hadrian* the first were read with Applause. In which he affirms, that his See (8) *is* THE HEAD OF THE WHOLE CHURCH. That it has (9) *a distinguishing Primacy over the Earth, and is* THE HEAD OF THE WHOLE CHURCH OF GOD. So that S. (10) *Peter always was, and is still Supreme.*

Thirdly,

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(4) Ἡμᾶς ὡς οἰκεῖα μέλη προσκαλέσασθε. Tom. 2. Conc. p. 962. C. D. (5) υἱοὶ τιμιώτατοι Ibid. p. 866. E. p. 867 D. E. (6) Πέτρῳ ὁ ἔξαρχος καὶ κεφαλὴ τῶν Ἀποστόλων, Act. 3 p. 625. A. B. Tom. 3. (7) Ἀναγνωσκομένων ὑμῖν τῶν γεγραμμάτων τοῦ ἁγίου καὶ μακαρίου πάπα ἡμῶν, τοῦ ἄρχα μέλη, τῇ ἁγίᾳ κεφαλῇ, ταῖς ἁγίαις ἐκκλησίαις ἐνηνόχατε, Act. 2. p. 620. B. (8) Τῷ ἡμετέρῳ ἀποστολικῷ θρόνῳ, ὅστις ἐστὶ κεφαλὴ πασῶν τῶν ἐκκλησιῶν τοῦ θεοῦ, Epist. ad Taras. T. 7. Conc. p. 125 D. E. (9) σὺ εἶ Πετρος . . . . ᾧ ὁ θρόνος εἰς πᾶσαν τὴν οἰκουμένην πρωτεύων διαλάμπει, καὶ κεφαλὴ πασῶν τῶν ἐκκλησιῶν τοῦ θεοῦ ὑπάρχει, ibid. (10) τῷ τοῦ κυρίου προστάγματι ποιμάνωμεν τὴν ἐκκλησίαν, ... ἐκεῖσε πάντοτε, καὶ κρατεῖ ἡ ἀρχή. Ibid.

Thirdly, Dr. (11) *Heylin* confeſſes, that the Biſhops of *Rome*, from Pope *Boniface* the third an. 606, have *challeng'd a Supremacy* OVER ALL THE CHURCH. This indeed is true: But he dates the *Supremacy* too low. For Pope *Boniface* never pretended to a more extenſive Power, than he had practis'd who writ with ſo much Zeal againſt the Title of *Oecumenical Patriarch*: I mean his next Predeceſſor, but one, the humble S. *Gregory*, who died in the Year 604, and whom Dr. *Barrow* calls (12) *a prudent, meek and holy Man.* Chap. 3. Queſt 12.

However Doctor *Heylin*'s Account ſhews Sufficiently, that the *Greeks* had ſubmitted to the Pope's Supremacy, long before their ſeparation from *Rome*. For *Photius*'s Schiſm began not, till after the Year 860: that is, not till above two hundred and fifty Years after the Death of Pope *Boniface* the III. So that the *Greeks*, even in the Proteſtant Syſtem, had communicated with the Pope, as Head of the Church, above two hundred and fifty Years before their Schiſm. And during this Time, the *Greeks* and *Latins* had met in the Sixth and Seventh general Council: in the Sixth at *Conſtantinople* an. 680, and in the Seventh at *Nicea* an. 787; when the Pope according to Dr. *Heylin*, had aſſum'd a *Supremacy over the whole Church* above a hundred and fourſcore Years. Yet of this the *Greeks* make no Complaints, either in the ſaid general Councils, or in the eighth; which was held againſt *Photius* at *Conſtantinople*, an. 869.

Fourthly,

(11) *Coſmogr. Lib.* 1. p. 91. (12) *Supremacy* p. 18.

Chap. 3. Queſt. 12

Fourthly, As no Reformer was ever more vers'd in Antiquity than *Photius*, ſo no one had ever a greater ſpleen againſt the Pope, than he. We might therefore reaſonably expect, if what our Adverſaries tell us be true, that the *Supremacy* of the Roman See is *manifeſt Uſurpation, without any Ground in Antiquity*, that it was the chief Cauſe of *Photius*'s Schiſm. But it was ſo far from being the chief Cauſe of the Rupture, that it had no Influence at all upon it. Later *Greeks* indeed deny the Pope's Supremacy (for when will Rebels own the Authority, from which they revolt?) but neither *Photius* nor *Cerularius* excepted againſt it, in any of all the trifling Objections, by which they endeavour'd to juſtify their Reformation.

Photius, in a circular (13) Letter to the Eaſtern Patriarchs an. 866, to draw them into Schiſm with him, accuſes the Latins of theſe five *Errors*, as he calls them:

1ſt. That they faſt on Saturdays.

2dly, That they eat milk, cheeſe, and butter, in the firſt Week of Lent.

3dly, That, with them, marryd Men, after they have receiv'd H. Orders, are not permitted to uſe their Wives. (*Photius* ſays, they affronted the Greeks for having a contrary Diſcipline. But this was his Fiction only.)

4thly. That their Biſhops re-anoint thoſe, who had been confirm'd by Prieſts.

5thly, That they have corrupted the Creed, by ſaying, that the H. Spirit proceeds from the Father *and the Son*.

Cerula-

(13) *Apud Baron. ad an.* 863, §. 34. &c.

Cerularius attempted to renew the Schiſm an. 1053, by a (14) Letter, written in his own Name, and in that of the Arch-Biſhop of *Bulgaria*, to the Biſhop of *Trani* in *Apulia*. In this (to remove from himſelf the Guilt) he charges the Latins with theſe four *Errors*: Chap. 3. Queſt 12

1ſt, That in conſecrating the B. Sacrament, they make uſe of *unleaven'd Bread.*

2dly, That they faſt on the *Saturdays* in Lent.

3dly, That they eat the *Blood* of Beaſts, and of things Strangled.

4thly, That they do not Sing *Allelujah* in Lent.

Soon after, writing to (15) *Peter* the Patriarch of *Antioch*, he carry'd on his Accuſation to the following Articles:

1ſt. That they conſecrate *unleaven'd Bread.*

2dly. That they eat Things *ſtrangled.*

3dly. That they *ſhave their Beards.*

4thly. That they faſt on *Saturdays.*

5thly. That they *eat unclean Things.*

6thly. That their *Monks eat Fleſh and Bacon.*

7thly. That they do not keep the firſt and laſt *Week* of Lent, as the Greeks do.

8thly. That they ſay in the Creed, *the Holy Spirit proceeds from the Father and the Son.*

9thly. That in the Maſs they utter *ſome Words* aloud, which the Greeks do not.

10thly, That their Prieſts are not permitted the Uſe of *Marriage.*

11thly,

(14) *Apud Baron. an.* 1053. §. 23. &c. (15) *Apud Baron. an.* 1054. §. 28. &c.

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11thly, That two *Brothers* marry two *Siſters*.

12thly. That, at the Communion, in the the Maſs, they give the *Pax*.

13thly. That their Biſhops wear *Rings*, and that they fight in the *Wars*.

14thly, That they baptize with one *Immerſion* only, and make uſe of *Salt*.

15thly, That, inſtead of ſaying with S. *Paul*, 1 Cor. v. *v.* 6, *a little Leaven leavens the whole Heap*, they ſay, *a little Leaven corrupts the whole Heap*.

16thly, That *ſome of them do not honour the Relicks of Saints, nor Holy Images*.

17thly, That *among the Saints they do not reckon* S. Baſil, and S. Chryſoſtom: *nor do they allow their Doctrine*.

When *Cerularius* writ this, the Biſhops of *Rome* had, in the Proteſtant Syſtem, challeng'd a Supremacy over the whole Church above four hundred and forty Years. Why then was not this mention'd, if it was, what our Adverſaries take it to be, *a groundleſs and wicked Uſurpation*, againſt the Right of all Chriſtian Biſhops? Had the *Greeks* no Regard to their greateſt and deareſt Privileges? was not four Centuries and a half ſufficient to awaken their Concern? And was not the Pope's *Supremacy*, if illegal and tyrannical, as forcible an Argument to ſeparate the Eaſtern Patriarchs from Communion with *Rome*, as that the Latins ſhave their *Beards*; that their Biſhops wear *Rings*, that they give the *Pax*; that they do not dip a Child *thrice* in Baptiſm, and that they put *Salt* into its Mouth; that their Monks eat *Bacon*; that they ſpeak ſome words

words *aloud* in the Maſs, which the Greeks whiſper; that they faſted on *Saturdays*; that they keep not *Lent* ſo ſtrictly as the *Greeks* do; that they have a different Reading on 1 Cor. v. *v.* 6. that they have too little Reſpect for *Relicks*, for *holy Images*, and for the Saints themſelves, as S. *Chryſoſtom*, and S. *Baſil*; or that they eat *Larks*? I ſay, if *Cerularius* had been a Proteſtant, and had writ to Men of Proteſtant Principles, would he not have inſiſted on the *Antichriſtian Doctrine* of the Pope's *Supremacy*, rather than on theſe Trifles? Chap. 3. Queſt 12

And I cannot but obſerve, that both he and *Photius* were fairly put in mind of the *Supremacy*. Pope *Nicolas* the firſt, writing to *Photius* before the Schiſm, on the 18th of *March* (an. 861-2) tells him, that (16) *all the Faithful have* Recourſe *to the Holy Roman See, which is* THE HEAD OF THE WHOLE CHURCH. (17) And a little after: *For it is evident*, ſays he, *that the Holy Roman See is by* S. *Peter Prince of the Apoſtles (who received his Primacy from the Mouth of Chriſt)* THE HEAD OF THE WHOLE CHURCH.

Cer-

(16) *Et quia univerſitas credentium ab hac Sancta Romana Eccleſia, quæ caput omnium eſt Eccleſiarum, doctrinam exquirit*, &c. Nic. 1. Epiſt. vi. Tom. viii. Conc. Labb. p. 283. C. (17) *Conſtat enim Sanctam Romanam Eccleſiam, per B. Petrum Principem Apoſtolorum, qui dominico ore primatum Eccleſiarum ſuſcipere promeruit, omnium Eccleſiarum Caput eſſe.* Ibid. D.

Chap: 3. Quest 12 *Cerularius* had ſcarce ſent his peeviſh Letter to the Biſhop of *Trani*, when the Affairs of the Greek Empire oblig'd him to write a Submiſſive Letter to Pope *Leo* ix. In which however he has this Expreſſion, that *if one Church*, to wit, *that of* Rome, *will communicate with me; I will take Care, that the univerſal Church ſhall communicate with the Pope.*

To this the Pope anſwer'd, (18) *What a monſtrous ſaying is this? Has the Roman Church, which is the Head and Mother of Churches, no Members, no Daughters? How then can ſhe be call'd a Head, or a Mother? —— The Roman Church is ſo far from being alone, or, as you think, one; that what Part of the World ſoever diſſents proudly from Her, is not to be call'd* A CHURCH, *but* NO CHURCH AT ALL, *being rather a Mock-Aſſembly of Hereticks, a Conventicle of Schiſmaticks, and a Synagogue of* Satan. This Letter of the Pope was dated in *January* an. 1053-4.

In a Letter, writ at the ſame Time, to the Greek Emperor, he tells him, that (19) *Rome* is

(18) *Quid hoc monſtri eſt, Frater cariſſime? Romana Eccleſia, Caput & Mater Eccleſiarum, Membra, & Filias non habet? —— Romana Eccleſia adeo non eſt ſola, vel ſirut tu putas una, ut in toto orbe terrarum quæcunq; Natio diſſentit ſuperbe ab ea, non ſit jam dicenda vel habenda Eccleſia aliqua, ſed omnino nulla: quin potius Conciliabulum Hereticorum, Conventiculum Schiſmaticorum, & Synagoga Satanæ.* Leo. ix. Epiſt. vi. ad Mich. Cerularium. Tom. ix. Conc. Labb. pag. 980. C. (19) *quod* (caput) *Chriſti vox prætulit, & præeminere voluit univerſis, & ſubſequens Eccleſiæ pietas & generalis ſanctorum Patrum conſenſus jugiter hactenus celebravit.* Leo ix. Epiſt. vii. p. 981. E.

is the Head of the Church, *to which the Voice of Chriſt gave a Pre-eminence* ABOVE ALL THE REST, *which the ſubſequent Piety of the Church, and the unanimous Conſent of the Holy Fathers has at all Times hitherto ſeconded.*

Cerularius, in his Letter above quoted to *Peter* the Patriarch of *Antioch*, mentions the Legates, by whom theſe Letters were ſent. Which ſhews us, that they were deliver'd at *Conſtantinople*, before that Letter was writ.

Theſe two Facts therefore are certain. 1ſt. that the *Greeks* long before their *Schiſm*, own'd the Pope's Supremacy. 2dly, that they had no Thoughts of calling it in Queſtion, when their Schiſm firſt began.

Thirteenth QUESTION.

Did the Biſhops of Rome, *before* Boniface *the third, challenge a* Supremacy *in Spirituals, over the whole Church?*

ANSWER. THEY did. For Dr. *Heylin's* (1) Syſtem, in this, is not defenſible. He grants, that Pope *Boniface* iii. an. 606, and all his Succeſſors after him, have aſſerted this *Supremacy*: But denies it of all his Predeceſſors. But if the great and general Council of *Calcedon*, acknowledg'd it, an. 451, in the Biſhop of *Rome*, as we have ſeen in the laſt Queſtion; it is certain, that the Biſhops

(1) *Chronol.* L. 1. p. 91.

Chap. 3. Quest 13

Biſhops of that See challeng'd that Privilege long before Pope *Boniface* the third.

II. At preſent I ſhall inſtance only in theſe: in S. *Boniface* the firſt, in S. *Celeſtin* the firſt, in the great S. *Leo*, in *Gelaſius*, in *Anaſtatius* the Second, in *Symmachus*, in *Hormiſdas*, in *Boniface* the ſecond, in *John* the ſecond, in *Pelagius* the ſecond, and in S. *Gregory* the Great.

III. 1. S. *Boniface* the firſt, writing to the Biſhops of *Theſſalia*, an. 422 which was the laſt of his Pontificate, ſays, that (2) *Chriſt gave all things to* S. *Peter*: And *that it is certain, that* the Roman See *is* THE HEAD OF THE WHOLE CHURCH; *from which* See *whoever ſeparates himſelf, bids adieu to Chriſtianity, by entring into another Communion.* He adds that the Roman See, by reaſon of its SUPREMACY, has a Power to receive and redreſs *all juſt Complaints.*

2*dly*, S. *Celeſtin*, his Succeſſor, affirms, that (3) the Biſhops of *Rome are oblig'd in particular to take Care of all the Faithful, becauſe Chriſt*

(2) *Nicænæ Synodi non aliud præcepta teſtantur: adeo ut non aliquid ſuper eum auſa ſit conſtituere, cum viderit nihil ſupra meritum ſuum poſſe conferri: omnia deniq; huic noverat Domini ſermone conceſſa. Hanc ergo Eccleſiis toto Orbe diffuſis velut Caput ſuorum certum eſt eſſe Membrorum: a qua ſe quiſquis abſcidit, ſit Chriſtianæ Religionis extorris, cum in eadem non coeperit eſſe compage* —— *Ideo tenet ſedes Apoſtolica Principatum, ut querelas omnium licentes acceptet.* T. 4. Conc. Lab. p. 1706. Vide. p. 1705. C.

(3) *Noſq; præcipue circa omnes cura conſtringimur, quibus neceſſitatem de omnibus tractandi Chriſtus in S. Petro Apoſtolo, cum illi claves aperiendi claudendiq; daret, indulſit.* In Epiſt. ad Perigenem &c. Ibid. p. 1720. E.

Chriſt laid upon them, in S. Peter, when he gave him the Keys to bind and looſe, a Neceſſity of examining the Cauſes OF ALL THE FAITHFUL. Chap. 3. Queſt. 13

3. S. *Leo* the great ſays, (4) that *Rome* is, BY BEING S. PETER'S SEE, *made the Head of the World*: and that *ſhe has now more Subjects, than ever ſhe had before by all her Conqueſts.*

So writing to *Theodoret*, on the 10th of *June* an. 453, whom the falſe Synod at *Epheſus* an. 449 had depos'd and excommunicated, he congratulates with him; that in reſtoring him to Communion and to his Biſhoprick, the Council of *Calcedon* had confirm'd the Judgment of the *Roman* and (5) *firſt See, ſo that in this too the Members might agree* WITH THEIR HEAD.

And before this, in a Letter to *Anaſtaſius* Biſhop of *Theſſalonica* an. 446, whom he had made his *Deputy, to help him* in *the Care, which we owe*, ſays (6) he, *to all Churches principally by Chriſt's Inſtitution:*

(4) *Iſti ſunt qui te* [O Roma] *ad hanc gloriam provexerunt, ut——per ſacram B. Petri Sedem Caput Orbis effecta, latius præſideres religione divina, quam Dominatione terrena. Quamvis enim multis aucta victoriis, jus imperii tui terra mariq; protuleris; minus tamen eſt quod tibi bellicus labor ſubdidit, quam quod pax Chriſtiana ſubjecit.* Serm. 1. de SS. Petro & Paulo. (5) Dominus, *quæ noſtro priùs miniſterio definierat, univerſæ Fraternitatis irretractabili firmavit aſſenſu; ut vere a ſe prodiiſſe oſtenderet, quod priùs à prima omnium ſede formatum, totius Chriſtiani Orbis judicium recepiſſet; ut in hoc quoq; Capiti Membra concordent.* Epiſt. 63 (in Edit. Queſnel. 93.) T. 3. Conc. Lab. p. 1345. C. D.

(6) *Dilectioni tuæ vices mei moderaminis delegavi: ut curam, quam univerſis Eccleſiis principaliter ex divinâ inſtitutione debemus, adjuvares.* Epiſt. 84 (quæ eſt 12a in Edit. Queſnelii) p. 1382. E.

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He obſerves, that (7) *among the Apoſtles themſelves, under the like Honour, there was a certain Difference of* POWER: *and tho' they were all equally choſen, yet one had the Preeminence given him above the reſt. Hence came the Diſtinction of Biſhops. And it was rightly appointed, that all ſhould not challenge a Power over all; but that one in each Province ſhould have the firſt Vote; and again that ſome in the greater Cities ſhould have a more extenſive Charge, by whom the Care of the whole Church might flow to* THE SEE OF PETER ONLY: *ſo that no Part ſhould ever diſagree from* ITS HEAD.

4. *Gelaſius* ſays, that the Biſhops of Rome, (8) *by the Authority of the See Apoſtolick, have, without ceaſing, a Care* OF THE WHOLE FLOCK OF CHRIST. And that (9) *this See is charg'd with a Concern* FOR ALL THE OTHERS.

So

(7) *Quoniam & inter beatiſſimos Apoſtolos in ſimilitudine honoris fuit quædam diſcretio poteſtatis: &, cum omnium par eſſet electio, uni tamen datum eſt, ut cæteris præemineret. De qua forma Epiſcoporum quoq; eſt orta diſtinctio: & magna diſpoſitione proviſum eſt, ne omnes ſibi omnia vindicarent; ſed eſſent in ſingulis Provinciis ſinguli, quorum inter fratres haberetur prima Sententia; & rurſus quidam, in majoribus Urbibus conſtituti, ſolicitudinem ſuſciperent ampliorem, per quos ad unam Petri Sedem univerſalis Eccleſiæ cura confluereet; & nihil uſquam a ſuo Capite diſſideret.* Ibid. p. 1386. D. (8) *Pro ſedis tamen Apoſtolicæ moderamine, totius Ovilis Dominici curam ſine ceſſatione tractantes,* &c. Epiſt. v. ad Honorium Dalm. Epiſc. T. 4. Conc. p. 1172. A. (9) *Sicut enim ad ſedis Apoſtolicæ moderamina pertinet, cunctis ſolicitudinem debitam miniſtrare congruenter Eccleſiis,* &c. Epiſt. vii. ad Epiſcopos per Picenum, pag. 1184. C.

So writing to the Emperor *Anaſtaſius*, an. 494 (when a great Part of the Oriental Biſhops was ſeparated from *Rome*, partly by the *Eutychian* Hereſy, partly by aſſerting the Honour of the deceas'd Schiſmatick *Acacius*, Biſhop of *Conſtantinople*) he tells him, that (10) *if the Hearts of the Faithful ought in general to hearken to all Prelates, who behave themſelves as they ought in Matters of Religion: with how much greater Reaſon ought they to agree with the Biſhop of that* [the Roman] *See, to whom God himſelf has given a Preeminence* ABOVE ALL OTHER PRELATES, *and whom the Church by a ſubſequent and general Devotion has always own'd as ſuch?* Chap. 3. Queſt. 3.

And in the following Year, writing to the Biſhops of *Dardania*, he ſays, (11) *the firſt See confirms every* general *Council, and is their perpetual Guardian, by reaſon of* ITS SUPREMACY; *which S. Peter (having receiv'd it from the Mouth of Chriſt, and being ſeconded by the Church*

(10) *Et ſi cunctis generaliter Sacerdotibus recte divina tractantibus, fidelium convenit corda ſubmitti, quanto potius ſedis illius Præſuli conſenſus eſt adhibendus, quem cunctis Sacerdotibus & Divinitas ſumma voluit præeminere, & ſubſequens Eccleſiæ generalis jugiter pietas celebravit?* Ep. viii. p. 1181. E. See alſo p. 1185. B. (11) *Confidimus, quod nullus jam veraciter Chriſtianus ignoret, uniuſcujuſq; Synodi conſtitutum, quod univerſalis Eccleſiæ probavit aſſenſus, non aliquam magis exequi ſedem præ cæteris oportere quam primam: quæ & unamquamq; Synodum ſua auctoritate confirmat, & continuata moderatione cuſtodit, pro ſua ſcilicet principatu, quem B. Petrus Apoſtolus, Domini voce perceptum, Eccleſia nihilominus ſubſequente, & tenuit ſemper, & retinet.* Epiſt. 13. p. 1200. D.

Chap. 3. *Church) has both always held, and does hold at* Queſt. 3 *preſent.*

Again, (12) *the whole Church,* ſays he, *through the World knows, that S. Peter's See has a Right of correcting the Decrees of any other Biſhops. Since it belongs to this See to* JUDGE OF THE WHOLE CHURCH, *and ſince no Perſon* [whether Prince, or Biſhop of any other See] *can recall its Decrees.*

And in a Council of *Seventy Biſhops at* Rome, an. 494: (13) *The H. Roman, Catholick, and Apoſtolick See has the Preeminence* OVER ALL OTHER SEES, *not by the Decrees of any Synod, but by the Words of our Lord and Saviour, ſaying,* Thou art *Peter,* and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it, *&c.* Where this Pope only tranſcribes the Words of the great (14) Council at *Rome,* under Pope *Damaſus,* an. 382.

And before the Pontificate of *Gelaſius,* an. 483 (that is in the firſt Year of his Predeceſſor S. *Felix*) when *Hunerick* the Arian King of the *Wandals,* and the great Perſecutor of Catholicks,

(12) *Cunctis per mundum notum eſt Eccleſiæ, quoniam quorumlibet ſententiis ligata Pontificum, Sedes B. Petri Apoſtoli jus habeat reſolvendi: utpote quæ de omni Eccleſia fas habeat judicandi, neq; cuiquam de ejus liceat judicare judiciis.* Ibid. p. 1203. AB. (13) *Sancta tamen Romana, Catholica, & Apoſtolica Eccleſia, nullis Synodicis Conſtitutis cæteris Eccleſiis prælata eſt, ſed Evangelica voce Domini & Salvatoris noſtri Primatum obtinuit,* Tu es Petrus, *inquientis,* & ſuper hanc Petram, &c. *Ibid. p.* 1261. E *Videſis Epiſtolam Synodi Rom. ſub S. Felice, Gelaſii Predeceſſore. Ibid. p.* 1126. BC. (14) *Vide Baronium ad an.* 382. §. 19.

Catholicks, commanded all the Catholick Prelates in *Africa* to meet in a publick Conference at *Carthage*, tho' he promis'd them no Security for their Perſons, nor for their Lives; S. *Eugenius*, Archbiſhop of *Carthage*, told the King, that if he deſir'd to know the Faith of the Catholick Church, he would invite the foreign Biſhops to the Conference, and (15) *chiefly the Biſhop of Rome, who is* THE HEAD OF THE WHOLE CHURCH: As S. *Victor* Biſhop of *Vite*, in the Byzacene Province, who was himſelf both an Eye-Witneſs and a Sufferer in this Perſecution, tells us. Chap. 3. Queſt 13

5. Pope *Anaſtaſius* the Second, who ſucceeded *Gelaſius*, exhorts the Emperor *Anaſtaſius*, that (16) *in me, the See of S. Peter, as it always has, may have* THE SUPREMACY, *which God has aſſign'd it in the univerſal Church.*

6. Pope *Symmachus* ſucceeded *Anaſtaſius* the Second. And the Oriental Catholicks, writing to him, an. 513, ſay: (17) *You know the Charity of Chriſt, who are daily taught, by your holy Doctor S. Peter, to feed not by Force, but volun-*

(15) *Scribam & ego Fratribus meis, ut veniant Coepiſcopi mei.——& præcipue Eccleſia Romana, quæ Caput eſt omnium Eccleſiarum.* Victor Vitenſis. De Perſecutione Vandal. Divione an. 1665. p. 29. (16) *Ut per miniſterium humilitatis meæ, ſicut ſemper eſt, Sedes B. Petri in univerſali Eccleſia aſſignatum ſibi a Domino Deo teneat Principatum,* Epiſt. 1. T. 4. Conc. p. 1278 CD. (17) *Non enim ignoras ejus ingenium, qui quotidie a ſacro Doctore tuo Petro doceris oves Chriſti per totum habitabilem mundum creditas tibi paſcere, non vi, ſed ſponte coactas; qui cum doctiſſimo Paulo clamas nobis Subditis, & dicis, non enim dominamur vobis in fide, ſed cooperamur in gaudio.* T. 4. Conc. p. 1305. A. Vide etiam p. 1310. B.

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voluntarily, the Sheep of Christ intrusted to you OVER THE WHOLE HABITABLE WORLD : *and who with the great Doctor* S. *Paul say to us* YOUR SUBJECTS, For we do not command your Faith, but co-operate with Joy, 2 Cor, i. *v.* 24.

7. Pope *Symmachus* was succeeded by *Hormisdas :* who in the Form of Reconciliation, which he sent to *Constantinople*, for Schismaticks adhering to the Memory of *Acacius*, oblig'd them to say, that (18) *they follow'd* IN ALL THINGS *the See Apostolick*, that is, the See of Rome, *and maintain'd all its Decrees.* And to promise, that *hereafter they would not mention those at the Altar, who were separated from the Communion of the* CATHOLICK CHURCH, *that is, who did not agree with the* SEE APOSTOLICK.

S. *Avitus*, Bishop of *Vienne*, writing to *Hormisdas*, an. 517, says, that (19) *all the Members of the* WHOLE CATHOLICK CHURCH *are intrusted to his Care.*

And a Synod of the ancient *Epirus*, writing to the same Pope, calls him (20) *the Father of Fathers, and the* CHIEF OF BISHOPS : As the Abbots, and Monks of the second *Syria*, call him

(18) *Sequentes in omnibus Apostolicam Sedem, & prædicantes ejus omnia Constituta —— promittens in sequenti tempore sequestratos a Communione Ecclesiæ Catholicæ, id est, non consentientes Sedi Apostolicæ, eorum nomina inter sacra non recitanda esse Mysteria.* T. 4. Conc. p. 1502. CD. & p. 1487. CD. (19) *Dum Religionis statui, & plenis Catholicæ fidei regulis perspicitis convenire, ut gregem per tota vobis universalis Ecclesiæ membra commissum pervigil cura vestræ adhortationis informet.* Ibid. pag. 1445. B. (20) *Patri Patrum, —— ac Principi Episcoporum.* Ibid. p. 1440. D.

him (21) *the Patriarch over* THE WHOLE EARTH. Hence they humbly beg, that (22) *being* THE HEAD OF ALL, *he would exert his Zeal* againſt the Eutychian Hereſy, and *revenge the Contempt of Faith, the Injury done to the Canons, and to the* great *Council* of Calcedon. Chap. 3. Queſt 13

8. *Stephen* the Metropolitan of *Lariſſa* in *Theſſalia*, which is a Part of *Illyricum*, in a Petition to Pope *Boniface* the Second, acquaints him, that being unjuſtly treated by *Epiphanius* Biſhop of *Conſtantinople*, he had appeal'd to *Rome*, and had told *Epiphanius*, that (23) *the Authority of the See Apoſtolick, which our B. Saviour gave to the Chief of his Apoſtles, exceeds* ALL THE PRIVILEGES *of the Holy Sees.* This Petition was preſented to Pope *Boniface* the Second in a Synod at *Rome* an. 531, by *Theodoſius* a Theſſalian Biſhop: Who tells the Pope in the ſame Synod, that (24) *tho' the Biſhops of Rome have a* SUPREMACY OF THE CHURCH THROUGH THE WHOLE WORLD, *and tho' Eccleſiaſtical Cauſes are neceſſarily brought from all Parts to* THIS SEE ALONE: *yet it has a ſpecial Juriſdiction over the Biſhops of* Illyricum.

(21) *Univerſæ orbis terræ Patriarchæ Hormiſdæ.* p. 1461. B. (22) *Nam Caput eſtis omnium.* p. 1462. A B. Vide etiam pag. 1548. CD. (23) *Auctoritas Sedis Apoſtolicæ, quæ a Deo & Salvatore noſtro Summo Apoſtolorum data eſt, omnibus ſanctarum Eccleſiarum privilegiis antecellit.* Ibid. p. 1696. E. (24) *Nam conſtat venerandos Sedis veſtræ Pontifices, quamvis in toto mundo Sedes Apoſtolica Eccleſiarum ſibi jure vindicet principatum, & ſolam Eccleſiaſticis Cauſis undiq; appellare neceſſe ſit; ſpecialiter tamen gubernationi ſuæ Illyrici Eccleſias vindicaſſe.* p. 1699. BC.

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9. *Boniface* the Second was ſucceeded by *John* the Second. The Oriental Schiſm, occaſioned by *Acacius*, continued Thirty five Years, from an. 484, under the Emperor *Zeno* and Pope *Felix* the Second, to the Year 519, under Pope *Hormiſdas*, and the Oriental Emperor *Juſtin*, to whom *Juſtinian* ſucceeded an. 527. This Emperor, writing to Pope *John* the Second, an. 533, confeſſes that the Pope is (25) THE HEAD OF THE WHOLE CHURCH; and ſays, that (26) *he*, the Emperor, has endeavour'd *to ſubject and unite all* the Oriental Schiſmaticks *to the Roman See.*

10. Pope *Pelagius* the Second, writing to the Schiſmatical Biſhops of *Iſtria*, alledges againſt them theſe Words of S. (27) *Cyprian, the Primacy, or* Supremacy, *is given to S. Peter, that the Church of Chriſt, as well as the See, may be ſhew'd to be one.——Does he believe, he has Faith, who holds not this Unity of the Church? Does he think himſelf in the Church; who forſakes and reſiſts the* SEE OF S. PETER, *upon which See the Church is founded?*

Betwixt

(25) *Ut innoteſcat veſtræ ſanctitati, quæ Caput eſt omnium Eccleſiarum.* Ib. p. 1743. BC. (26) *Itaq; omnes Sacerdotes univerſi Orientalis Tractus & ſubjicere & unire Sedi veſtræ ſanctitatis properavimus.* Ib. p. 1743. AB. Vide p. 1745. AB. p. 1746. E. p. 1802. D. (27) *In Libro, quem de Unitatis nomine titulavit.——Primatus Petro datur, ut una Chriſti Eccleſia & Cathedra monſtretur.——Hanc Eccleſiæ Unitatem qui non tenet, tenere ſe fidem putat? Qui Cathedram Petri, ſuper quam Eccleſia fundata eſt, deſerit & reſiſtit, in Eccleſia ſe eſſe confidit?* T. 5. Conc. p. 946. E. 947. A.

Betwixt *John* the Second and *Pelagius* the Second, there were ſix Popes. One of theſe was *Silverius*, who by the Power of the wicked Empreſs *Theodora*, was baniſh'd to *Patara*, a City of *Lycia*. (28) *When the Pope came to Patara, the venerable Biſhop of that City went to the Emperor* Juſtinian, *and deſir'd God to judge of the Expulſion of ſo great a Prelate: Saying, there are many Kings in this World, but not one like him in Baniſhment, who is Pope* OVER THE CHURCH OF THE WHOLE WORLD; ſays *Liberatus* a Deacon of *Carthage*, who writ at the ſame Time, in his *Abridgment of the Neſtorian and Eutychian Hereſy*. Chap. 3. Queſt 13

11. Pope *Pelagius* the Second had for his Succeſſor, S. *Gregory* the Firſt, call'd the Great, and the Apoſtle of *England*. He ſat in S. *Peter*'s Chair 13 Years, 6 Months, and 10 Days, from the Year of Chriſt 590 to 604: and was the firſt, who aſſum'd the humble Title of *Servus Servorum Dei, Servant of the Servants of God*. (29) *The more evident it is*, ſays he, *that the See Apoſtolick has from God a Preeminence* OVER ALL OTHER SEES; *the more ſollicitous I am, amongſt many other Cares, when my Conſent*

(28) *Sed Silverio veniente Patarам, venerabilis Epiſcopus Civitatis ipſius venit ad Imperatorem, & Judicium Dei conteſtatus eſt de tantæ Sedis Epiſcopi expulſione; multos eſſe dicens in hoc mundo Reges, & non eſſe unum, ſicut ille Papa eſt ſuper Eccleſiam mundi totius, a ſua Sede expulſus,* inquit Liber. in Breviar. Cap. xxii. T. 5. Conc. p. 775. E. (29) *Quanto Apoſtolica Sedes, Deo Auctore, cunctis prælata conſtat Eccleſiis; tanto inter multiplices curas & illa nos valde ſolicitat, ubi ad conſecrandum Antiſtitem noſtrum expectatur Arbitrium.* L. 2. Epiſt. 30. ad Joan. Subdiaconum. Tom. 5. Conc. p. 1114. E.

Chap. 3. *Conſent is deſir'd for the Conſecration of a Biſhop.*
Queſt 13 Thus S. *Gregory.*

Again, (30) *As to what they ſay of the See of Conſtantinople; who doubts, but* THAT IT IS SUBJECT TO THE APOSTOLICK SEE? *As both the Emperor and the Biſhop of that See conſtantly own:* Says S. *Gregory*, in a Letter to *John* Biſhop of *Syracuſa.*

And writing to the ſame Biſhop concerning the *Byzacene* Primate in *Africa:* (31) *Whereas he owns himſelf ſubject to the See Apoſtolick; when Biſhops commit a Fault, I know not* WHAT BISHOP IS NOT SUBJECT TO IT. *But when there is no Fault to be puniſh'd; by way of Humility, all are equal.* For in this *Senſe* the Biſhop and his Flock are *equal:* or rather, he ought to be the more humble of the two. In this *Senſe*, if we believe S. *Gregory*, L. 1. Epiſt. 24. p. 1044. C D, S. *Paul* thought the Corinthians *equal* to himſelf, *æquales enim vobis ſumus, in quo* [id eſt, *quatenus*] *vos* STARE *cognoſcimus*, 2 Cor. i. *v.* 23.

Again, in a Letter to *Euſebius, Urbicius*, and other Biſhops, invited to *Conſtantinople*; he

(30) *Nam de Conſtantinopolitana Eccleſia quod dicunt, quis eam dubitet Sedi Apoſtolicæ eſſe ſubjectam? Quod & piiſſimus Dominus Imperator, & Frater noſter ejuſdem Civitatis Epiſcopus aſſidue profitentur.* L. 7. Epiſt. 64. p. 1348. D. Nam Epiſcopi nomen proprium in melioris notæ codicibus MSS. deeſt. Vide Nat. Alex. de Scriptis S. Gregorii. Sæc. VI. Cap. iv. Art. xvi. §. v. (31) *Nam quod ſe dicit Sedi Apoſtolicæ ſubjici; ſi qua culpa in Epiſcopis invenitur, neſcio quis ei Epiſcopus ſubjectus non ſit. Cum vero culpa non exigit, omnes ſecundum rationem Humilitatis æquales ſunt.* L. 1. Epiſt. 65. p. 1349. AB.

he tells them, that if any Thing be there con- Chap. 3.
cluded in a Synod, (32) *it will be of no Force,* Queſt 13
UNLESS THE SEE OF Rome CONSENTS TO IT.

Among the Inſtructions, which S. *Gregory* gave to his Warden going into *Spain*, one relates to a Biſhop call'd *Stephen*, condemn'd by a Synod of Prelates, to whom he was not ſubject; his Words are theſe, (33) *If it be ſaid, that* the Biſhop *has neither a Metropolitan, nor a Patriarch; this Cauſe ought to have been heard and decided by the See Apoſtolick, which is* THE HEAD OF THE WHOLE CHURCH: *as the Biſhop abovemention'd is alſo known to have deſir'd.*

S. *Gregory* alſo aſſerted his Supremacy IN FACT, when he gave to his Diſciple S. *Auguſtin*, the firſt Biſhop of *Canterbury*, (34) *Juriſdiction over* ALL THE BRITISH BISHOPS, then reſiding in *Wales.*

What the Biſhop of *Ravenna* anſwer'd, whom S. *Gregory* had reprehended for wearing the Pallium at undue Times, is a farther Confirmation

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(32) *Quamvis, ſine Apoſtolicæ Sedis Auctoritate atque Conſenſu, nullas, quæcunq; acta fuerint, vires habeant,* L. 7. Ep: 70. p. 1352. E. (33) *Si dictum fuerit, quia nec Metropolitam habuit, nec Patriarcham; dicendum eſt, quia a ſede Apoſtolica, quæ omnium Eccleſiarum Caput eſt, cauſa hæc audienda & dirimenda fuerat: ſicut & prædictus Epiſcopus petiiſſe dignoſcitur, qui Epiſcopos alieni Concilii habuit omnino ſuſpectos.* Lib. xi. Ep. 56. p. 1543. BC. (34) *Tua ergo Fraternitas, non ſolum eos Epiſcopos quos ordinaverit, neq; eos tantummodo qui per Eboracenſem Epiſcopum fuerint ordinati, ſed etiam omnes Britanniæ ſacerdotes, habeat Domino Deo noſtro Auctore, ſubjectos.* L. 12. Ep. 15. p. 1558. E.

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firmation of it. (35) *I reflect*, ſays he, *that I was bred up in* Rome. *And how ſhould I preſume to oppoſe that moſt holy See, which preſcribes Laws* TO THE UNIVERSAL CHURCH.

II. It may be *objected*, that when the Biſhops of *Conſtantinople*, *John* the younger ſirnam'd the *Faſter*, and his Succeſſor *Cyriacus*, aſſum'd the Title of *Oecumenical Patriarch*, which S. *Gregory* calls *Univerſal Biſhop*; he inveigh'd againſt it, as a moſt (36) *wicked Title*.

ANSWER. This is very true: but not at all to the Purpoſe. *Oecumenical Patriarch*, which S. *Gregory* calls *univerſal Patriarch* and *univerſal Biſhop*, is (as he underſtood the Word) the ſame, as the *only Patriarch*, the *only Biſhop*: or the *Biſhop to whom all other Biſhops are ſubject as his Deputies, and Vicars only*. In which Senſe it agrees to Chriſt alone, and cannot without Blaſphemy be apply'd to any other, much leſs to the Biſhops of *Conſtantinople*, who never claim'd any Juriſdiction over the Roman See.

That S. *Gregory* underſtood the Title of *Oecumenical Patriarch* in the Senſe now mention'd, is plain from his own Words. (37) *If one*,

(35) *Recolo me in ſinu atq; in gremio ſacroſanctæ Eccleſiæ veſtræ Romanæ enutritum.——Et quibus auſibus ego ſanctiſſimæ illi Sedi, quæ univerſali Eccleſiæ jura ſua tranſmittit, præſumpſerim obviare?* Joannes Ravenas Epiſc. inter Epiſt. S. Greg. L. 2. Epiſt. 55. pag. 1129. DE. (36) L. 4. Ep. 32. 34. 36. 38. 39. L. 6. Ep. 4. 24. 28. 30. 31. Lib. 7. Part. 1. Ep. 30. Part. 2. Ep. 70. L. xi. Ep. 47. Vet. Edit. T. 5. Conc. p. 1181, &c. (37) *Si unus Patriarcha univerſalis dicitur, Patriarcharum nomen cæteris derogatur.* L. 4. Ep. 36. p. 1187. DE.

one, says he, *be call'd universal Patriarch*; *the Name of Patriarch is taken* FROM ALL THE REST. Chap. 3. Quest 13

So (38) *my Brother and Fellow-Bishop John endeavours to be call'd the* ONLY BISHOP.

And (39) *you, who thought your self unworthy to be call'd a Bishop, are at length come to this, that in Contempt of your Brethren you desire to be call'd the* ONLY BISHOP.

Again. (40) *Whoever desires*, says he, *to be call'd the* ONLY BISHOP, *extols himself above all other Bishops.*

And writing to *Eusebius* and other Prelates: (41) *If one, as he thinks, is universal, it remains, that you are* NO BISHOPS.

The Title therefore of *Oecumenical Patriarch*, in the Bishops of *Constantinople*, as S. *Gregory* understood it, was a *proud, blasphemous, heretical, Antichristian*, and *Diabolical* Title. And so his Predecessor *Pelagius* the Second had also understood it. But, as Monsieur *Du Pin* rightly observes, the Bishops of *Constantinople* meant it in an *innocent Sense*. John of Cappadocia, says (42) he, *call'd the* Father,

(38) *Triste tamen valde est, ut patienter feratur, quatenus despectis omnibus prædictus Frater & co-episcopus meus solus conetur appellari Episcopus.* L. 4. Ep. 34. p. 1189. AB. (39) *Qui indignum te esse fatebaris, ut Episcopus dici debuisses, ad hoc quandoq; perductus es, ut despectis Fratribus Episcopus appetas solus vocari.* L. 4. Ep. 38. p. 1191. AB. (40) *Quisquis iste est, qui solus Sacerdos appellari appetit, super cæteros sacerdotes se extollit* L. 6. Ep. 30. p. 1276. BC. (41) *Nam si unus, ut putat, universalis est, restat ut vos Episcopi non sitis.* L. 7. Part. 2. Ep. 70. p. 1352. DE. (42) *Sixth Century.* London 1693. pag. 67.

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Faſter, *was one of great Piety and Charity.* *He was ſharply reprov'd by* S. *Gregory for taking upon him the Name of Oecumenical Patriarch, becauſe this Pope look'd upon this Title as a ſign of Ambition, altho' in the Senſe of the Greeks it was innocent, and ſignify'd nothing leſs than* S. *Gregory thought.*

And here I cannot but obſerve three or four Things.

The *firſt* is, that ſince S. *Gregory* was ſo very zealous againſt the bare Appearance or Shadow of Uſurpation in the Biſhop of *Conſtantinople*: he would have been far enough from aſſuming a *Supremacy* over all other Biſhops (as he certainly did) if it had not been the undoubted Privilege of his See.

The *ſecond* is, that *Catholick*, *Oecumenical*, and *Univerſal* (if we meerly regard their original Signification) are equivalent Terms. If ſo; there is a Senſe, in which every *Catholick* is an Univerſal Chriſtian, that is, a Chriſtian of the Univerſal Church; and every *Catholick* Biſhop is an Univerſal Biſhop, that is, a Biſhop of the Univerſal Church. And if the Biſhops of *Conſtantinople* [who never pretended to have any Juriſdiction or Precedency over *Rome*] by aſſuming the Title of *Oecumenical Patriarchs*, meant only this, that *Conſtantinople* had a Juriſdiction over all the other Patriarchal Sees in the Eaſt, *Alexandria*, *Antioch*, and *Jeruſalem*, altho' the Popes in S. *Gregory*'s Time had never confirm'd this Privilege or Claim, yet there was nothing either of *Hereſy* or of *Blaſphemy* in it. The general Council at *Conſtantinople* [43] an. 381, Can. 3, and that

[43] T. 2. *Conc. Labb.*, 947. C.

that at *Calcedon* [44] an. 451, Can. 28, gave to the See of *Conſtantinople* a Precedency of [45] *Honour* before the other Patriarchs of the Eaſt. Which the Biſhops of *Conſtantinople* practis'd, even in regard to [46] *Juriſdiction*, but without the Conſent of *Rome*. For S. *Leo* [47] told *Anatolius*, that the See of *Rome* had not receiv'd the Canons of the ſecond general Council: and S. *Gregory* affirms the ſame, writing to *Eulogius* Biſhop of *Alexandria*, and to *Anaſtaſius* of *Antioch*. [48] *The See of Rome*, ſays S. *Gregory*, *has not hitherto had, nor does it receive thoſe Canons*. As to the 28 Canon of *Calcedon*, the Pope's Legates openly [49] proteſted againſt it, as S. *Leo* [50] did alſo afterwards. Pope *Innocent* the Third in the fourth *Lateran* [51] Council, an. 1215. Cap. 5. granted to *Conſtantinople* a Precedency of Honour before the other Eaſtern Patriarchs. Chap. 3. Queſt 13

The *third* Thing to be obſerv'd is, that the Title of *Oecumenical Patriarch* both had been given to the Biſhops of *Conſtantinople* before *John* the younger an. 586, and was given to them after *Cyriacus*. The [52] Clergy and Monks

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[44] T. 4. *Conc. p.* 769. *AD.* [45] *Monſ. Tillemont T.* 9. *p.* 490. *Tom.* 15. *p.* 709. [46] *Tillem. Tom.* 15. *p.* 702. *Art.* 127. [47] *Ep.* 53. T. 4. *Conc. p.* 845 *CD.* [48] *Romana autem Eccleſia eoſdem Canones* [Conſtantinopolitanos] *vel geſta Synodi illius hactenus non habet, nec accipit.* Ep. 31. Lib. 6. T. 5. Conc. p. 1277 B. [49] T. 4. *Conc. p.* 817. *E.* [50] *Ep.* 53. T. 4. *Conc. p.* 844. *C. &c. Ep.* 54. *Ibid. p.* 847. *C. &c. Ep.* 55. *Ib. p.* 850. *B. Ep.* 61. *p.* 882. *D. Ep.* 62. *p.* 884. *B. &c.* [51] T. xi. *Conc. p.* 153. *C.* [52] T. 5. *Conc. p.* 157. *C.*

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Monks of *Antioch*, as well as the [53] Clergy of *Constantinople* gave this Title to *John* the elder, an. 518. And in the Council at *Constantinople*, an. 536, it is given [54] at every Turn to *Menas* Bp. of that See, whom Pope *Agapetus* had ordain'd. The Emp. *Justinian* does the same, in his [55] Sanction to confirm this Council. This Emperor, on other Occasions, gives the Title of *Oecumenical* or *Universal Patriarch* to [56] *Epiphanius*, [57] *Anthemius*, and [58] *Menas* Bishops of *Constantinople*, as the Emperor [59] *Leo* did also after him. I say, of *Universal Patriarch*, in regard to the Eastern Empire. A *Limitation*, which was always understood by the *Greeks*, when Orthodox, and is sometimes express'd by the Emperor [60] *Justinian*.

In the Acts of the seventh General Council an. 787, the Bishops of *Constantinople* are often

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[53] *Ib. p.* 161. *E. Vide etiam p.* 177, *A. p.* 180. *A——B——DE. p.* 181. *C—— D. p.* 185. *AB.—— D——E. p.* 212 *D.* [54] *T.* 5. *Conc. p.* 46 *E. p.* 60 *CD. p.* 72 *E. p.* 81 *E. p.* 89 *B. p.* 97 *CD. p.* 253 *AB.* [55] *Novella* 42. *T.* 2. *Juris civilis p.* 539, *Amstelodami an.* 1681. [56] *In Co. L.* 1. *Tit.* 1. § 7. *p.* 8. *L.* 1. *Tit.* 4. *p.* 36. *Novella* iii, *p.* 477. *Nov.* vii, *p.* 485. [57] *Nov.* xvi. *p.* 502. [58] *Nov.* lxxix *p.* 569. [59] *Stephano Patriarchæ universali, Constit.* 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15, 75, *p.* 678, 679, 680, 681, 682, 690; *Leonis* vi, *dicti sapientis, qui Basilio succesſit an.* 886, *ejectoq; Photio, Fratrem suum Stephanum ad Sedem C P evexit.* [60] *Menæ——Archiepiscopo Constantinopolitano, & universi ejus Tractus Patriarchæ, Novel.* 67, *p.* 559. *Menæ——hujus regiæ urbis Archiepiscopo, & universali ejus Tractus Patriarchæ, Novel.* 57. *pag.* 551.

ten call'd (61) *Oecumenical Patriarchs.* The Empreſs *Irene* had given the ſame Title to *Tarafius*, Biſhop of *Conſtantinople*, of which Pope (62) *Adrian* the firſt complains. Chap. 3. Queſt. 13

The *fourth* and laſt thing to be obſerv'd, is that S. *Gregory* was not ignorant, that this Title might be given, in an innocent Manner, to the Biſhops of *Rome.* In the third Action of the Council of *Calcedon* it is given to St. *Leo*, by (63) *Theodorus* a Deacon of *Alexandria*, by (64) *Iſchyrion* a Deacon of the ſame See, by (65) *Athanaſius* a Prieſt of *Alexandria*, and by (66) *Sophronius* a Lay-man. Two of the Legates of St. *Leo*, Subſcribing the Council of *Calcedon*, call him (67) Biſhop of the *Oecumenical Church*; and the other Legate (68) *Biſhop of the whole Church.* In the Council at *Conſtantinople* under *Menas*, an. 536, the Abbots and Monks of (69) that City, of *Jeruſalem*, and of *Antioch*, call Pope *Agapetus Oecumenical Patriarch.* See alſo page 1461, B. Tom. 4. Concil.

Hence S. *Gregory* writing to *Eulogius* Biſhop of *Alexandria*, ſays that this Title was (70) offered

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(61) *T.* 7. *Conc.* p. 132. *A. B.* —— *E.* p. 133. *A.* p. 136 *D* —— *E.* p. 145 *B. C.* p. 153 *A. C.* p. 161. *C.* p. 169 *A.* p. 188. *A E.* p. 189. *A D.* p. 192. *A E.* p. 193. *C D.* p. 197 *A.* (62) *Ibid.* p. 117 *E.* (63) *T.* 4. *Conc.* p. 395. *A.* (64) p. 399 *A B.* (65) p. 406. *D.* p. 411. *A B.* (66) p. 411. *D E.* (67) Οἰκουμενικῆς Ἐκκλησίας ἐπίσκοπον, *univerſalis Eccleſiæ Papam* p. 579. 580. *E.* 581, 582 *A.* (68) πάσης Ἐκκλησίας ἐπίσκοπον, *univerſalis Eccleſiæ Papam.* p. 579, 580, *E.* (69) *Tom.* 5. *Conc.* p. 21. C. (70) *Et quidem in Sancta Calcedonenſi Synodo, atq; poſt a Subſequentibus Patribus, hoc Deceſſoribus meis oblatum veſtra Sanctitas novit*, L. 7. Par. 1. Epiſt. 30. Tom. 5. Conc. p. 1308. C.

Chap. 3. Quest 13 *offered to his Predeceſſors in the Holy Council at Calcedon, and by the Fathers after it.* But does S. *Gregory* accuſe the *Fathers*, or the Council of *Calcedon*, which he [71] *reverenc'd* ſo much, either of *Hereſy* or of *Blaſphemy*? Far from it. Yet he ſuppoſes, that the Giving of the Title of *Oecumenical Patriarch* to S. *Leo*, was authoriz'd by this Council. He tells the Emperor *Mauritius*, that [72] *in Honour to S. Peter, the Holy Council of Calcedon offer'd this Title to the Pope.* He urges the ſame thing in [73] his Letter to *John* the Younger, and in a common Letter to [74] *Eulogius* Biſhop of *Alexandria*, and *Anaſtaſius* of *Antioch*. So that, in a different Senſe, this Title might be innocently condemn'd by S. *Gregory*, and be innocently given to his next Succeſſor but one: which the words of the Librarian [75] *Anaſtaſius*, in the Life

(71) *Sicut Sancti Evangelii quatuor Libros; ſic quatuor Concilia ſuſcipere, & venerari me fateor —— Calcedonenſe — tota devotione completor — Quintum quoq; Concilium pariter veneror.* L. 1. Epiſt. 24. ad Joannem. Epiſc. Conſtantinopolitanum, Eulogium Alexandrinum, &c. p. 1045. E. (72) *Certe pro B. Petri Apoſtolorum Principis honore, per venerandam Calcedonenſem Synodum, Romano Pontifici oblatum eſt.* L. 4. *Epiſt.* 32. p. 1182. C. D. (73) *Numquid non, ſicut veſtra Fraternitas novit, per venerandum Calcedonenſe Concilium, hujus Apoſtolicæ ſedis Antiſtites, cui Deo Diſponente deſervio, Univerſales oblato honore vocati ſunt?* Lib. 4. Ep 38. p. 1192 D. (74) *Sicut veſtra Sanctitas novit, uni per Sanctam Synodum Calcedonenſem Pontifici Sedis Apoſtolicæ, cui Deo diſponente deſervio, hoc Univerſitatis nomen oblatum eſt*, Lib. 4. Ep. 36. p. 1187. DE. (75) *Bonifacius —— Sedit menſes octo, dies viginti tres. Hic obtinuit apud Phocam Principem, ut ſedes Apoſtolica B. Petri Apoſtoli Caput eſſet omnium Eccleſiarum, id eſt, Eccleſia Romana, quia Eccleſia Conſtantinopolitana primam ſe omnium Eccleſiarum Scribebat.* T. 5. Conc. p. 1615. AB.

Life of Pope *Boniface* the Third, probably im- Chap. 3.
ply. And it is from theſe words of *Anaſta-* Queſt 13
ſius, that the later Hiſtorians have borrow'd
their Accounts of that Pope.

III. The Emperor *Leo*, in a Reſcript to the Prefect of the Prætorium an. 476. (regiſter'd by the Emperor (76) *Juſtinian*) calls *Conſtantinople the Mother of all Orthodox Chriſtians.* Not becauſe She govern'd them all in Spirituals: but becauſe She was then the moſt able to help and Succour them all in the Concerns of this Life. *Conſtantinople*, when call'd *Byzantium*, that is, till the Year of Chriſt 330, was under the Biſhop of *Heraclea* as her Metropolitan: And, whilſt a Catholick City, never pretended to any Juriſdiction or Pre-eminence over *Rome.* Hence the Oriental Emperor *Juſtinian* (77) *No one doubts*, ſays he, *but the higheſt Point of Epiſcopacy belongs to* OLD ROME. And, *I decree*, ſays (78) he, *according to the Definitions of the four Councils, at* Nicea, *at* Conſtantinople, *at* Epheſus, *and at* Calcedon, *that the Pope of Rome has the firſt Place* AMONGST ALL BISHOPS, *and that the See of Conſtantinople has the ſecond.*

(76) *Matrem— Chriſtianorum orthodoxæ Religionis omnium.* In Co. Juſt. Lib. 1 Tit. 2. §. 16. Tom. 2. Juris civilis. p. 13.

(77) *Summi Pontificatus apicem apud anteriorem Romam eſſe, nemo eſt qui dubitet*, Novella ix. Tom. 2. p. 496.

(78) *Sancimus, ſecundum earum* [quatuor Synodorum, &c.] *Definitiones, ſanctiſſimum ſenioris Romæ Papam, primum eſſe omnium ſacerdotum: beatiſſimum autem Archiepiſcopum Conſtantinopoleos novæ Romæ ſecundum habere locum poſt Sanctam Apoſtolicam ſenioris Romæ ſedem.* Novella. 131. p. 630.

Chap. 3. Quest 14

Nothing then is more certain, than that, when *Juſtinian* ſaid, that (79) *Conſtantinople was the Head of all other Churches*, his Meaning was only this, that all the chief Churches of the Oriental Empire were Subject to *Conſtantinople*, in the Opinion of this Emperor. For, tho' the Pope did not conſent to this Change of the ancient Diſcipline in Favour of *Conſtantinople*; yet the Biſhops of *Alexandria*, of *Antioch*, and all the Oriental Prelates did. And as theſe were the only Perſons concern'd; the *Greeks* imagin'd, that the Pope's Conſent was not neceſſary.

Fourteenth QUESTION.

Are the modern Greeks *the Catholick Church?*

ANSWER, THEY are not. My Reaſon *is*, becauſe they are not *in* Communion with the Biſhop of *Rome*, S. Peter's Succeſſor, whom the Catholick Church has always own'd to be her Head by divine Inſtitution. Be pleas'd to read the Treatiſe of *Supremacy*, in the ſecond Tome of *the true Church of Chriſt*, againſt Mr. *Leſley*, an 1715.

II. Chriſt ſaid to St. *Peter* without Exception, S. Jo. xxi. *v.* 15, 16, 17, *Feed my Lambs, Feed my Sheep.* Either then the other Apoſtles were not any Part of Chriſt's Flock, or they were here committed to S. *Peter*'s Charge. Again,

(79) *Conſtantinopolitana Eccleſia omnium aliarum eſt Caput.* in Co. L. 1. Tit. 2. §. 24. p. 15.

Again, if Chriſt had ſaid to his *Apoſtles*, *Upon you I will build my Church, and the Gates of Hell ſhall not prevail againſt it*, we might have rightly concluded from thence, that the *Apoſtles* were the Vicars of Chriſt, and had a Superior Juriſdiction to all Chriſtian Paſtors. Chap. 3. Queſt 14.

But Chriſt ſaid to St. *Peter*, Thou art *Cephas* [that is a *Stone*, a *Rock*, S. Jo. 1. *v.* 42] or, *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it*, S. Mat. xvi. *v.* 18. For it is the ſame, as if he had ſaid, *Thou art a Rock, and upon this Rock I will build my Church*, &c. Which evidently denotes S. *Peter*'s Perſon, as Dr. *Hammond*, a Divine of the Church of *England*, rightly obſerves.

His Paraphraſe on the Text is [1] *The Name by which thou art Styl'd, and known by me, is that, which ſignifies a* Stone *or* Rock : *and ſuch ſhalt thou be in the Building of the Church; which accordingly ſhall be ſo built on thee, founded in thee, that the Power of* Death, *of the* Grave, *ſhall not get Victory over it: the Chriſtian Church now to be planted, ſhall never be deſtroy'd.*

And in his Note [2] on the ſame Text; *the Name*, ſays he, of πετρος *Signifying* a Stone *here, ſuch an one, as for the Firmneſs and Validity is fit to bear the greater Streſs and Weight in the Building, is applicable to the Perſon of S. Peter, in reſpect of the Church.*

In the ſame manner Biſhop *Pearſon*, *When Peter*, ſays [3] he, *had converted three thouſand Souls*, Acts ii. *v.* 41, *which were* added *to the*

(1) *Paraph. on the N. T.* p. 89. *an.* 1653. (2) pag. 91. *col.* 1. (3) *Expoſition of the Creed.* p. 336. *Edit.* 4. *an.* 1676.

Chap. 3. hundred and twenty Diſciples Acts i. 15; *the Queſtion was there a Church, and that built upon* Peter, *according to our Saviour's Promiſe.*

III. And if Chriſt inſtituted that Form of Church-Government, which was to continue in After-ages; we cannot doubt, but as S. *Peter* was [under Chriſt] the Head of the viſible Church, as long as he liv'd, ſo his Succeſſors have been ſince his Death, and will continue to the end of the World. In the middle of the third Age when *Rome* had receiv'd no Privileges from any Chriſtian Emperor, S. *Cyprian* call'd it [4] *the Chair of Peter, and the* PRINCIPAL CHURCH, FROM WHICH THE UNITY OF PRIEST-HOOD IS RISEN; or the Center of Chriſtian Unity. And a Spiritual Supremacy is nothing elſe.

IV. But was not the *Greek Church*, at her Separation from *Rome* in the ninth or in the eleventh Age, in Communion with the four Eaſtern Patriarchs, of *Conſtantinople*, of *Alexandria*, of *Antioch*, and of *Jeruſalem?* was She not then *the main Body* of Chriſtians?

I ANSWER, The *Schiſm* in both Caſes began at *Conſtantinople*: and, when complete, involv'd the other Eaſtern Patriarchs. But it does not appear, that the *Greek Church* was then the moſt numerous Society of Chriſtians: and, being ſeparated from the *Head*, or Root, 'tis plain that it was not the *Catholick Church*. Branches, when cut off, may be greater than the Stem: But their Bulk deceives no one. Every Child

(4) *Petri Cathedram, atq; Eccleſiam principalem, unde Unitas ſacerdotalis exorta eſt.* S. Cypr. Epiſt. lv, ad Cornelium.

Child will tell you, which is, which is not the *Tree*. The Catholick Church in Fact has always been more numerous, than any one Society or Communion of Chriſtians beſides. But, tho' She were not, She would be known infallibly by this Mark; that She is, and always was, the Church *of all Nations*, at leaſt in a limited Senſe, and that She adheres to the *Head* inſtituted by Chriſt.

V. The *Greek Church*, how large and populous ſoever She had been formerly, was extremely reduc'd and leſſen'd before the *Schiſm*.

Firſt, by the *Turks*, who had deſtroy'd or perverted the greateſt Part of it. *Egypt*, *Syria*, and *Paleſtine*, with the Patriarchal Sees of *Alexandria*, *Antioch*, and *Jeruſalem*, were Subject to them. So was all *Arabia*, *Perſia*, *Chaldæa*, *Meſopotamia*, and *Africa*. *Jeruſalem* was taken by the *Perſians* an. 614. *Antioch*, now a ſmall Village, was taken by the *Turks* an. 638. *Alexandria*, an. 640; above two hundred Years, before *Photius*'s Schiſm, and have continued, without any great Interruption, in the ſame Slavery ever ſince. *Conſtantinople* ſtood out the longeſt: but is now the Head of the *Turkiſh* Empire; and ſhews us, how great a Deſolation there is of Religion, where ever thoſe Infidels prevail. The Laity is thin, and the Clergy titular. *Conſtantinople* had formerly ſix or ſeven hundred Biſhops, now only about a hundred and fifty, under it: and 35 of theſe are titular Arch-Biſhops without any Suffragans, as a late Greek [5] Writer obſerves. *Africa* is another Inſtance, in what a prodigious

(5) *Chriſt. Angelus. Frankford. an. 1655.*

Chap. 3. Queſt 14

ner Chriſtianity Suffers from the Mahometans. *Carthage*, and what the Roman Emperors poſſeſs'd in *Africa*, was taken by the Mahometans an. 696. And by the middle of the eleventh Century, there were [6] *ſcarce five Biſhops left in the whole Country*. *Conſtantinople* was taken by the Turkiſh Emperor *Mahomet* the Second, an. 1453, on the 29th Day of May, which was Tueſday after Trinity-Sunday, *Conſtantin* the Seventy-fourth Greek Emperor being killl'd in the Siege, in whoſe Perſon the Greek Empire ended; after it had ſtood one thouſand one hundred and twenty three Years.

Secondly, Another conſiderable abatement of the *Greek Church*, was the great Number of *Neſtorians*, *Eutychians*, and *Semi-Eutychians*, ſeparated from her Communion, tho' dwelling in the ſame Countries and Cities. *Neſtorians* infeſted *Syria*; *Eutychians*, and *Semi-Eutychians*, *Egypt*, and the two *Armenias*.

Neſtorians are ſo numerous in *Syria*, *Aſſyria*, *Meſopotamia*, *Chaldæa*, *Perſia*, *Tartary*, and *India*, that Dr. *Heylin* ſays, (7) they are *the* GREATEST SECT *of Chriſtians in all the Eaſt*. And a later Hiſtorian, *the* GREATEST PART, ſays (8) he, *of the Chriſtians in the Eaſtern Parts are of* this Sect. Which is reckon'd to comprehend no leſs, than (9) *three hundred thouſand Families*. Their Patriarch reſides at *Mouſſul*, a City in *Diarbeck*, or *Meſopotamia*.

Eutychians

(6) *Audimus quinq; vix Epiſcopos ſupereſſe in tota Africa*, inquit Leo nonus Papa, Epiſt. 3. Tom. ix. Concil. p. 972. AB. (7) *Coſmogr. Lib.* 3. p. 116. *col.* 1. (8) *Moll's Geography. Part* 2. p. 43. *Col.* 1. *Edit.* 4. *an.* 1722. (9) *Perpetuite.* T. 1. p. 112. an. 1670.

Eutychians have their Churches in *Aſia*, *Aſ-* Chap. 3.
ſyria, *Meſopotamia*, *Nubia*, *Egypt*, and *Ethiopia*. Queſt 14.
Their Number is reckon'd differently. Dr. *Heylin* ſays (10) *it was computed formerly, at a hundred ſixty thouſand Families, now reduc'd to fifty thouſand. Moll's Geography* (ſays (11) *they are thought to be near a hundred thouſand Families.* Their Patriarch takes his Title from *Antioch*, but now reſides at *Amida*, call'd by the Natives, *Carahmet*, or *Car-Emit*. He has under him ſeveral Arch-Biſhops, as that of *Jeruſalem*, of *Mouſſul*, of *Damaſcus*, of *Edeſſa*, of *Cyprus*, and a great number of Monks.

Semi-Eutychians are chiefly ſpread in the greater and leſs *Armenia*, in *Meſopotamia*, *Caramania*, and *Perſia*. *The Church of this Sect*, ſays Dr. (12) *Heylin, is govern'd by two Patriarchs: whereof the one has under his Juriſdiction* Turcomania [the greater Armenia, &c.] *comprehending a hundred fifty thouſand Families, beſides very many Monaſteries: the other has under him the two Provinces of* Armenia the leſſer, *and* Cilicia; *comprehending twenty thouſand Families, or thereabouts. The firſt now* reſides at Ermeazin, *a Monaſtery near the City of* Ervan in Perſia: *the ſecond at* Cis, *a ſmall City not far from* Tarſus *in* Cilicia.

The Armenian Biſhop or Patriarch at *Conſtantinople is Subject to the firſt*; and thoſe at *Jeruſalem* and *Aleppo*, to the latter.

The *firſt*, if a late Armenian Biſhop may be believ'd, has about two hundred Biſhops under him; the *latter* about fifty.

VI. As

(10) *Coſmog.* p. 118. (11) *Part 2. pag. 41. col. 2.* (12) *Coſmog. pag. 126. 127.*

Chap. 3. Queſt 14

VI. As to the *Church of England*; She cannot ſuppoſe the *Greeks* to be the *Catholick Church*, unleſs She will drop the greateſt Part of her Accuſations againſt *Popery*, will reform her 39 Articles and even her Creed, and will grant herſelf to be a *Schiſmatical Church*.

Firſt, She muſt confeſs, that almoſt all her Articles againſt *Popery* are falſe. She muſt pray to the Saints as the Greeks do; and particularly to the B. Virgin *Mary*. She muſt profeſs, as the Greeks do, ſeven Sacraments. She muſt give a veneration, or relative Worſhip, as the Greeks do, to the Croſs, to the Images of Chriſt, and to thoſe of the Saints. She muſt receive, as the Greeks do, the ſeventh general Council, which was the ſecond at *Nicea* an. 787, by which this Doctrine was (13) defin'd. She muſt, as the Greeks do, pay a due Veneration to the Relicks of Saints. She muſt pray as the Greeks do, for thoſe who die in her Communion: and offer Sacrifice, as the Greeks do, both for the living and the dead. She muſt, hold with the Greeks, that Apoſtolical Traditions *unwrit* ought to be receiv'd, and that they are of equal Authority with the *written* word of God: not to mention ſeveral other Points.

Secondly, She muſt therefore extremely reform her 39 Articles, and even her *Creed*. For the chief Ground of Schiſm in the *Greek Church*, was her holding, that the H. Spirit does not proceed from the Father and the Son, but from the Father only, or at leaſt, that his *Proceeding from the Son* ought not to be inſerted into the *Creed*.

[13] *Act.* 7. *Tom.* 7. *Conc.* p. 556. CE.

Creed. But, in this, the Latin Church had ſo much the Advantage, that even the Church of *England* thought fit to join with her. Chap. 3. Queſt 14.

In the fifth of her 39 Articles, the Church of *England* ſays, *the Holy Ghoſt*, PROCEEDING FROM THE FATHER AND THE SON, *is of one Subſtance, Majeſty, and Glory, with the Father and the Son.*

Again, in the 8th Article She ſays, *The three Creeds, Nice-Creed, Athanaſius's-Creed, and that which is commonly call'd the Apoſtles-Creed, ought* THROUGHLY *to be receiv'd, and believ'd: for they may be prov'd by moſt certain Warrants of Holy Scripture.*

In the *Nicene Creed*, which is order'd to be ſaid or ſung at the Communion, She ſays, *I believe in the Holy Ghoſt, the Lord and Giver of Life, who proceedeth from the Father* AND THE SON.

In the Creed of S. *Athanaſius*, which is commanded to be ſung or ſaid, on Chriſtmas Day, the Epiphany, Eaſter-Day, Aſcenſion-Day, Whit-Sunday, Trinity-Sunday, and other Feſtivals, She ſays, *The Son is of the Father alone*, &c. *The Holy Ghoſt is of the Father* AND THE SON —— *not begotten but* PROCEEDING.

Thirdly, If the Church of *England* thinks the *Greeks* to be the Catholick Church; She muſt not only lay aſide the greateſt Part of her Exceptions againſt *Popery*, and reform her 39 *Articles*, and even her *Creed:* but, what is ſtill worſe, She muſt neceſſarily grant herſelf to be a *Schiſmatical Church.* For nothing under the Sun, is plainer, than that She is not in the *Greek Communion*: and that She cannot be there, without reforming her FAITH, her CREED, and the darling Principles of the REFORMATION: To which She is not yet inclin'd.

FIFTEENTH

Chap. 3.
Queſt. 15

Fifteenth QUESTION.

Is not the Church of Rome the great Whore in the Apocalypſe, *Chap.* xvii. v. 1. 3. 4. 5. 6. and 18?

ANSWER, IT has been already ſhew'd, that (1) the Catholick Church is always in *Being*; from our B. Saviour, to the end of the World: that [2] in all this Time; it is a *viſible* and *known* Society: and that [3] it is always *Orthodox*. Either then you muſt ſhew me, that there is another *Church* in the World, to which the three Properties, now mention'd, belong: or you muſt grant, that *Chriſtian Rome*, is not the *Babylon*, whoſe wickedneſs and overthrow St. *John* [4] deſcribes. For, if the Church in Communion with *Rome*, be the Catholick Church, *againſt which the Gates of Hell ſhall not prevail*; how can *Chriſtian Rome*, which is join'd in Faith and Communion with her, be *the Mother of Harlots, and Abominations of the Earth, drunk with the Blood of the Saints, and of the Martyrs of Jeſus*, in whoſe Overthrow the Saints rejoice?

II. 'Tis true, all Hereſies (from the Beginning) have been condemn'd by the Church of *Rome*,

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[1] *Chap.* 3. *Queſt.* 3. pag. 122. [2] *Chap.* 3. *Queſt.* 4. pag. 124. [3] *Chap.* 3. *Queſt.* 5. pag. 128. [4] *Apoc.* xvii. *v.* 5. 6. *Apoc.* xviii. *v.* 2. 21. *Apoc.* xix. *v.* 2.

Rome, as the *Simonians*, *Gnoſticks*, *Cerinthians*, *Nicolaites*, *Ebionites*, *Saturninians*, *Carpocratians*, *Valentinians*, *Marcionites*, *Encratites*, *Montaniſts*, *Novatians*, *Sabellians*, *Manichæans*, *Donatiſts*, *Arians*, *Macedonians*, *Apolinarians*, *Priſcilianiſts*, *Pelagians*, *Neſtorians*, *Eutychians*, *Iconolaſts*, modern *Greeks*, *Berengarians*, *Vaudois*, *Wickleſiſts*, *Calixtins*, and the reſt. And as the Church of *Rome* has condemn'd all *Hereſies*: ſo all *Hereſies* whatever, in their reſpective Times, have judg'd themſelves to be a neceſſary *Reformation* of the Church of God, and have condemn'd the Church of *Rome*, of great and grievous *Errors*. They have all eſteem'd her to be the *Mother of Corruptions, and Abominations of the Earth, and*, in a Spiritual Senſe, *drunk with the Blood of the Saints, and of the Martyrs of Jeſus*. The *Manichæans* might account her literally guilty of their *Blood*. For by an imperial Law of the great *Theodoſius* an. 382, they were ſentenc'd (5) *to Death*, and Orders were given, that a diligent Search ſhould be made after them. Chap. 3. Queſt 15.

But if few ancient Hereſies call'd *Rome the great Whore*, mention'd in the *Apocalypſe*; the Reaſon of this was not, becauſe they did not hate her as heartily as any have done ſince the eleventh Century: but either becauſe former Hereſies were leſs impudent than thoſe, which have appear'd ſince, or becauſe it ſeem'd manifeſt to Antiquity, that St. *John*, under the Name of *Babylon*, did not deſcribe a *Chriſtian City*.

III.

(5) *In Co. Theodos. Lib.* xvi. *Tit.* v. *Lege* ix. *Lugduni an.* 1665, *pag.* 124.

Chap. 3. Quest. 5

III. But it is not so easy to determine, what he meant by *Babylon*: as it is to shew, what is *not* meant by it. The Proofs already mention'd (6) from the Scripture and from the Creed, concerning the *perpetual Visibility* and *Orthodoxy* of the Catholick Church, shew sufficiently, what the Name of *Babylon*, in the *Apocalypse*, does not signify, that it does not signify *Christian Rome*, such as it is at present, or the *Church* and See of *Rome*.

IV. But, if you ask further, What then did St. *John* understand by *Babylon*, in the *Apocalypse*? This is one of those Inquiries, in which *Catholick Faith* is not concern'd. And perhaps the Reader may be content to know what learned Men have thought of it.

The *first* Opinion is that of two learned Protestants *Grotius* and Dr. *Hammond*, who think, that St. *John*, under the Emblem of *Babylon*, represents *Heathen Rome*, such as it was in his Time, when it worshipp'd false Gods and Goddesses, *Jupiter*, *Venus*, *Bacchus*, *Mars*, the *Sun*, the *Moon*, even *Rome* herself, and other *Pagan Deities*: when she *was drunk with the Blood of the Saints, and the Blood of the Martyrs of Jesus*, Apoc. xvii. *v.* 6. In this Sense S. *Peter* sat in *Rome*, and *Nero* sat in *Babylon*. St. *Paul* writing to the Romans an. Chr. 58, writes to the Roman Church, and congratulates with her, that her (7) *Faith is renown'd over the whole World*. But Heathen Rome was *the great Whore, sitting on a Scarlet colour'd Beast full of Names of Blasphemy*——*having a golden*

(6) Chap. 3. Quest. 3, 4, 5. (7) Ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. Rom. i. v. 8.

den Cup in her Hand full of Abominations and Filthineſs of her Fornication, and upon her Forehead was a Name written, Myſtery, Babylon the great, the Mother of Harlots, and Abominations of the Earth, Apoc. xvii. *v.* 3. 4. 5. She was ſoon after to be, in Ten or more bloody Perſecutions, *drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus, v.* 6. In the firſt of theſe Perſecutions, which was that of *Nero*, S. *Peter* and S. *Paul* were put to Death at *Rome*. And after the ſecond, which was that of *Domitian*, S. *John* writ the Apocalypſe. For *Babylon, the great Whore* perſecuted the Roman Church three hundred Years, and was at laſt conquer'd and converted by it. *Babylon* then, in the *Apocalypſe*, is ſo far from being the Church of *Rome*, that it was by the Faith of the Roman Church, and by the Church of *Rome*, that *Babylon* was deſtroy'd. S. *Peter* uſes the Word in the ſame Senſe. For by *Babylon* he underſtands *Heathen Rome*: but then he evidently diſtinguiſhes the Roman Church from it. (8) *The co-elect* Church, ſays he, *which is in Babylon, ſalutes you.* 1 Pet. v. *v.* 13. Chap. 3. Queſt 15

Hence Dr. *Hammond*, a Proteſtant Interpreter, obſerves, that the *nineteenth, twentieth*, and *twenty firſt* Chapter of the Apocalypſe are a Congratulation with the Roman Church for her Victory over *Babylon* and Heathen Rome. In his Paraphraſe on the xixth Chapter, *v.* 1. pag. 993, 994. [After theſe Things I heard a great Voice of much people in Heaven ſaying

(8) Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ. 1 Pet. v. *v.* 13.

Chap. 3. Quest 15

ing, Alleluia, &c.] he says, *This Vision looks especially on the Heathen Religion destroy'd* in Rome, *and exchang'd for the Christian.* V. 6, [I heard as it were the Voice of mighty Thunderings, saying Alleluia.] This Voice, says Dr. *Hammond*, is *the Acclamation of all the Nations (that is, Christian People in them) over all the World, thundering out Allelujahs to God, for this illustrious Enlargement of the Kingdom of Christ, the Conversion of that Imperial City to Christianity: which is as it were* (v. 7. 8.) *the Marriage of Christ to a lovely Spouse, his Church. And an Angel bid me* (v. 9.) *take notice of this, as of the blessedest happiest Change that ever was wrought in the World.*

So that the Sum, says Dr. *Hammond* pag. 992, *of this Fall of Babylon, is the Destruction of the wicked and Heathen Rome, and preserving of the pure and Christian Rome, and so in Effect the bringing that City and Empire to Christianity.*

V. The *Second* Opinion is, that *Babylon*, in the Apocalypse is *New Rome* or *Constantinople*, Head of the Turkish Empire, and that this is hereafter to be destroy'd by ten of its Confederate Princes. Dr. *Heylin* in his *Cosmography*, Lib. 2. pag. 207, is inclin'd to this Opinion. Constantinople, says he, is situated *on* SEVEN MOUNTAINS, *most of them crown'd with magnificent Mosques.——On the first whereof stands the Ruins of* Constantin's *Palace.——On the second a fair Turkish Mosque.——On the third stands a stately Mosque.——On the fourth and fifth, the Sepultures of* Selimus *the first, and* Bajazet *the second. On the sixth, the Mosque and Sepulchre of* Solyman *the magnificent, numbered*

ber'd amongſt the preſent Wonders of the World. Chap. 3. Queſt 15
And on the Seventh, the Temple of S. Sophia, *and the Turk's Seraglio. In which reſpect it is call'd* πόλις ἑπτάλοφος *by Nicetas,* Urbs Septicollis *by Paulus Diaconus, and ſo acknowledg'd to be by* Janus Douſa, Phineas Moriſon, G. Sandys, *and others of our modern Travellers, the Eye-witneſſes of it. So that if there be any Myſtery in the number* OF SEVEN, *or that* the ſitting of the great Whore on a SEVEN HEADED BEAST *be an aſſur'd Direction to find out the Antichriſt, we may as well look for him in* Conſtantinople *or* nova Roma, *where the great* Turk, *the profeſs'd Enemy of* Chriſt, *and the* Chriſtian Faith, *has his Seat and Reſidence, as amongſt the ſeven Hills of* Old Rome, *where the Pope reſides. Or if his* SITTING IN THE TEMPLE OF GOD 2. Theſs. ii. v. 4, *ſhews us where to find him; we may as well look for him in the Temple of* S. Sophia, *now a Turkiſh Moſque, as in S.* Peter's *Church at* Rome, *ſtill a Chriſtian Temple.* Thus Dr. *Heylin.*

If it be objected *firſt*, that S. *John* Apoc. xvii. *v.* 18, ſpeaks of (9) *the great City which reigns over the Kings of the Earth*: To this it may be anſwer'd, that it is not plain from the Text, whether theſe Words relate to the Time, in which S. *John* writ; or to the Time repreſented in the *Viſion*, Apoc. xvii.

If it be *again* objected, that all the Fathers, in a manner, underſtand S. *John*'s *Babylon of Rome*, in a State of Paganiſm and Infidelity: It may be anſwer'd, that of this the Catho-

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(9) Ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Chap. 3. Queſt. 15

ſick Church has no *Apoſtolical Tradition*, beyond the bare words of the H. Scripture. And the Conſent of the Fathers, how unanimous ſoever, is not an Argument of abſolute Certainty, unleſs they be Witneſſes of *Apoſtolical Tradition*. Beſides, how could Church Writers, without a Miracle, foreſee either that *Conſtantinople* would be, before the year of Chriſt 330; or that it would be the *Head* of the Turkiſh Empire, before the Year 1453?

VI. The *third* Opinion is, that *Babylon in the* Apocalypſe is not taken for any particular City, but for a Collection of all wicked Men. Or, that *Rome* will hereafter be conquer'd by the Turks, or other Infidels: That it will be the Head of an Infidel, and perſecuting Empire: and that it will at length be deſtroy'd by ten of its confederate Kings, in the Manner deſcrib'd by S. *John*.

But the *firſt* of theſe Interpretations is rather myſtical, than hiſtorical. The *latter* is wholly conjectural. For tho' it is not impoſſible, that *Rome* may in the Time to come, be conquer'd by Infidels; that it may become the Head of an Infidel and perſecuting Empire, and may be deſtroy'd in ſuch a Manner, as S. *John* relates: Yet that this will happen in Effect, is what we cannot, without a Miracle, foreſee.

VII. But which of theſe Opinions ſoever be true; it was very unfair, to print in the Bible theſe words in capital Letters Apoc. xvii. *v.* 5, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, as if they undoubtedly ſignify'd the *Roman Church*. Whereas this Church is either

ther wholly unconcern'd in the Caſe, or it was by her that the Errors and Idolatry of *Babylon* were deſtroy'd. Chap. 3. Queſt 15

VIII. But that, which makes this unfair Policy ſtill worſe, is that both the *Scripture* and the *Creed* were falſe for many Ages before the Reformation, if the Church of *Rome* be S. *John*'s *Babylon*.

For, if the *Creed* be always true; Chriſt had in the Ages, immediately before the Reformation, *One*, *Holy*, CATHOLICK [that is, Orthodox and Univerſal] *and Apoſtolical Church*, *the Communion of Saints*. If the *H. Scripture* be always true; Chriſt has always had a Church, ſuch as the Scripture deſcribes it, that is, the *Pillar and Support of Truth*, and the Church of *all Nations*, always Orthodox, always viſible, always known, always ſpread over the Earth.

But, if the Church of *Rome* be the *Whore of Babylon*; if ſhe be guilty of thoſe Abominations, with which ſhe is charg'd; 'tis certain, that Chriſt, for many Ages immediately before the Reformation, had no *Viſible* and *Orthodox* Church, ſpread over the World: He had no Church of many Nations, which in the Adminiſtration of Sacraments, in Preaching the Word of God, in her publick Profeſſions of Faith, and in her Terms of Communion, did not authorize and require the Belief of great and grievous Errors. Conſequently, both the *Scripture* and the *Creed* was falſe, for many Ages before the Reformation, if the Roman Church be St. *John's Babylon*.

Chap. 3.
Queſt16

Sixteenth QUESTION.

Does not the Scripture foretell a great and general * Apoſtacy. 2. Theſs. ii. *v.* 3? *And that,* when the thouſand years are expir'd, Satan ſhall be loos'd out of his Priſon, and ſhall go out to deceive the Nations, which are in the four Quarters of the Earth. Apoc. xx. *v.* 7. *&c*?

TO the FIRST, I anſwer, it does. But that the *Catholick* and Orthodox *Church*, which is *One*, *Holy*, and *Apoſtolical*, which is *the Communion of Saints*, which is *the Pillar and Support of Truth*, againſt which *the Gates of Hell ſhall not prevail*, and with which *Chriſt will continue at all Times even to the end of the World*; that this Church, I ſay, has *apoſtatiz'd*, is wholly inconſiſtent, both with the *Scripture*, and with the Creed.

What *Apoſtacy* then does S. *Paul* foretell, 2. Theſs. ii. *v.* 3.?

S. (1) *Jerom* thinks, it is the *Revolt* of barbarous Nations from the Roman Empire. Not that Chriſt would come to judge the World, as ſoon as that *Revolt* ſhould happen: But that he would not come before it. So the Scripture ſays, that after the *Deſtruction* of

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* ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, 2. Theſs. ii. *v.* 3.

(1) *Niſi, inquit* Apoſtolus, *fuerit Romanum Imperium ante deſolatum* —— *Chriſtus non veniet*: S. Hieron. Epiſt. cli. ad Algaſiam. Quæſt. xi.

of *Jeruſalem* Chriſt will come to Judgment, S. Luke xxi. *v.* 24. 25. 26. 27: S. Mar. xiii. 24 *&c.* S. Mat. xxiv. v. 29, 30, 31. Not that there will not be a conſiderable Time, betwixt the Deſtruction of *Jeruſalem*, and the End of the World: but that the Son of God, in the Texts now mention'd (to keep us in a neceſſary ſuſpenſe) thought fit to paſs over the ſeveral Occurrences of that Interval. If you aſk me, why S. *Paul*, if he meant the *Roman Empire*, did not name it? To this S. *Jerom* anſwers: The Reaſon was that he might not appear diſaffected to the *Empire*, and ſo give it an Occaſion of perſecuting the Chriſtians. Chap. 3. Queſt 16

Others underſtand the *Apoſtacy*, 2. Theſ. ii. v. 3, of a Revolt of *Hereticks* from the Catholick Church. As *Simon Magus*, and others departed from it in the firſt Century. As the Greeks revolted from it, in the eleventh Century; ſeveral other *Nations* in the Sixteenth: and the Catholick Church, may for ought we know, be the *National* Church of no one Kingdom in the Univerſe, before the End of the World: As it was the Church of *all Nations*, and the *Catholick* Church in the firſt Century; tho' Catholick Religion, as far as it appears, was not then the *National* and governing Religion of any Kingdom or Nation whatſoever.

Of theſe two Explications of S. *Paul*, the *ſecond* ſeems to be the more probable. If ſo, the *Apoſtacy*, of which he ſpeaks 2 Theſ. ii, has had, or may have, the Name of a *Reformation*.

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II. To the SECOND, Apoc. xx. v. 7. &c, I anſwer, that the H. Scripture is true, altho' the *Hiſtory* ſhould contain, either a few Years more, or a few Years leſs, than a *Thouſand*.

This Viſion, ſays *Grotius*, of binding Satan for a thouſand Years, *ſhews, that the Tranquillity, which Conſtantin and his Succeſſors gave to the Church, will be long indeed; but that it will not continue to the End of the World.*

So Dr. *Hammond*, on Apoc. xx, p. 996, *And I ſaw another Repreſentation, by which I diſcern'd, what ſhould ſucceed the Converſion of Heathen Rome to Chriſtianity, viz, a tranquillity and flouriſhing Eſtate of Chriſtianity —— from the Time of Conſtantin's coming to the Empire* — And an Angel ſecur'd the Devil, *by all ways of ſecurity, binding, locking, ſealing him up, that he might not deceive and corrupt the World — as till then he had done, but permit the Chriſtian Profeſſion to flouriſh till theſe thouſand Years were at an End, and after that he ſhould get looſe again for ſome Time, and make ſome Havock in the Chriſtian World —— This is the* FIRST RESURRECTION, *that is a flouriſhing Condition if the Church under the* Meſſias. v. 6, *Bleſſed and Holy is he, who has Part in the firſt Reſurrection: on ſuch the ſecond Death* [Hell] *has no Power.* Thus Dr. *Hammond.*

III. As this Expoſition of *the thouſand Years* appears to be the moſt probable: let us ſee from whence it may or muſt be dated. *Conſtantin*

(a) Apoc. xx. *Aliud eſt Viſum, ſignificans tranquillitatem, quæ Eccleſiis per Conſtantinum erat primum data, auctа per Succeſſores, fore quidem longam, non tamen uſq; ad mundi interitum.* Grotius in Apoc. xx. v. 1.

tin gave Heathen Worſhip a deadly Wound, when he publiſh'd his firſt Edict in Favour of Chriſtians, an. Chr. 312. *But after the Emperors were Chriſtian*; *Heatheniſm* ſays Dr. (3) *Hammond, ſtill continued in Rome and in the Empire, in ſome Degree, till by the Coming of the Goths, and Vandals, and Huns, under Alaricus, Genſericus, and Attilas, the City and Empire of Rome was, all the Heathen Part of it, deſtroy'd, and Chriſtianity fully victorious over it* —— *The City having been taken by Alaricus and the Goths*, an. Chr. 410, *and by Genſericus and the Vandals* an. 455. Chap. 3. Queſt. 16

The publick Worſhip of *Heatheniſm* ceas'd in *Rome*, an. (4) Chr. 399. And this Religion was wholly, or in a manner wholly, extinct there by the End of the following Century. *Theodoſius* the Younger, an. 423, ſpeaks of *Pagans*, as if he thought there were none left in the Eaſtern Empire (as Dr. *Cave*, in his *Apoſtolici* obſerves pag. 315) *Pagani, qui ſuperſunt, quanquam jam nullos eſſe credamus*, &c. Yet three Years after, he was forc'd to make another Law againſt them. *This*, ſays Dr. *Cave* p. 316, *it ſeems, was a parting Blow* —— *For Heatheniſm dwindled into Nothing: and that little, that was left, Crept into Holes and Corners, to hide its Head, according to the Prediction long ſince of the Prophet Iſaiah*, Chap. ii. v. 18, 19, 20. So that, if Heathen *Rome* be St. *John*'s *Babylon*; we may date the Ruin of it from about the Year of Chriſt, 500. Which ſhews, where the thouſand Years will end.

(3) *In Apoc.* xx v. 7. *pag.* 998. *col.* 2. (4) *Tillem. des Emp. Tom.* v. p. 305, 511, 513.

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For, if theſe be counted from the Edict of *Conſtantin* an. 312; they will end in the fourteenth Century an. 1312. At which Time the *Ottoman*, or Turkiſh *Empire* had ſtood only eleven or twelve Years: as Mr. *Whiſton* obſerves [in his *Eſſay* on the *Revelation* pag. 181, 185.] But it is perhaps more probable, that they ought to be reckon'd from the *Fall* of *Babylon*. For this *Fall*, and the Conſequences of it, are deſcrib'd by S. *John*, in the three precedent Chapters, xvii*th*, xviii*th*, xix*th*.

Now if the thouſand Years be reckon'd from this *Fall*, an. 500; they will end in the Year fifteen hundred. And we are ſenſible, what Tragedies in Religion have been acted ſince. And if *Gog* and *Magog*, Apoc. xx, v. 8, are *L——r* and *C——n*; who knows, how far their Reformations may be yet puſh'd, before the Coming of *Anti-Chriſt* in the End of the World, tho' we have no Reaſon to think it to be very far off?

IV. But whether the thouſand Years of S. *John* be counted from the Year 312, or from the Year 500; theſe Conſequences will follow:

Firſt, that the Reign of *Antichriſt* did not begin in the firſt thouſand Years from the Birth of Chriſt. For till then, and for ſome Centuries afterwards, *Satan was bound*, Apoc. xx. v. 2.

Secondly, that thoſe were *happy*, who were living Members of the *Catholick Church* in the firſt thirteen Centuries. Becauſe *they liv'd and reign'd with Chriſt*, Apoc. xx. v. 4. *This is the firſt Reſurrection*, v. 5, to wit from Sin. *Bleſſed and Holy is he, who has Part in the firſt Reſur-*

Reſurrection: *on ſuch the ſecond Death* [to wit, Hell] *has no Power*, v. 6. Chap. 3. Queſt 16

Thirdly, that thoſe are ſtill *happy*, who are living Members of the *Catholick Church*. For ſince the Year thirteen hundred, her Faith has not been Chang'd.

Fourthly, that Mr. (5) *Whiſton*'s Dream of the *Antichriſtian State*, beginning in the Year of Chriſt 456, is contrary to Scripture. As his (6) *nine* whimſical *Demonſtrations*, that the *Papacy* was to expire in the Year of Chriſt 1716, are contrary to Experience. And he has liv'd to ſee himſelf fairly confuted, after all the Nicety of his Calculations from the *Apocalypſe*, and from the Tyranny of the *little Horn*.

V. But, if the thouſand Years of S. *John* regard this mortal State, either from the Year 312, or from the Year 500; why does he ſuppoſe, that *the Souls of the Martyrs* only, and of other Saints *who had not ador'd the Beaſt, liv'd and reign'd with Chriſt in the thouſand Years* Apoc. xx. v. 4, 5? Becauſe none *reign with Chriſt* over the Earth at preſent, but either his *mortal*, or his bleſſed and *immortal* Servants. Of whom the words of (7) *Grotius* are very remarkable. *As Chriſt*, ſays he, *from Heaven reigns over the Earth, ſo do the Martyrs under him reign over it*, as appears *by the miraculous Cures done at their Shrines, and by the publick Honour*,

(5) *In his Eſſay on the Revelation. pag.* 82. (6) *Ib. p.* 271, 272, &c. (7) *Sicut Chriſtus ex coelo in terras regnat, ſic & Martyres ſub Chriſto: nempe per dona ſanationum, quæ conſpiciebantur apud ipſorum Memorias, & per honorem, quem ipſis Eccleſiæ palam habuere.* Grot. in Apoc. xx. v. 4.

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Honour, which the Church gave them. Nor does *Grotius* wholly exclude the other Saints. For upon the following Verse [THE REST OF THE DEAD LIVED NOT, *till the thousand* Years were over] *Except the Martyrs*, says (8) he, *and such as the Grace of God made equal to them.*

Seventeenth QUESTION.

Does not the Spirit say expressly, that in the latter Times some shall depart from the Faith, giving ear to seducing Spirits, and to the Doctrines of Devils, —— forbidding to Marry *and commanding* to abstain from Meats, which God has created to be receiv'd with Thanksgiving, 1 Tim. iv. v. 1. 3?

ANSWER. YES. But did the Apostles teach *the Doctrine of Devils*, when they *commanded* the first Christians (that converted Jews and Gentiles might be more easily cemented into one Communion) *to abstain from Blood, and from Strangled Meats*, Acts xv. v. 28, 29? For were not these also *created to be receiv'd with Thanksgiving*? —— since *every Creature of God is Good: and nothing to be refus'd, if it be receiv'd with Thanksgiving*, 1. Tim. iv. v. 3, 4.

Did the great and general Council of *Calcedon*, an. 451, teach *the Doctrine of Devils*; when it

(8) *Præter Martyres scilicet, aut si quos Dei gratia Martyribus æquavit.* v. 5.

it decreed,(1) *that it is* NOT LAWFUL *for a Nun* Chap. 3.
conſecrated to God, or for a Monk TO MARRY. Queſt. 17
And if found to do this, they ſhall be EXCLUDED FROM COMMUNION? And that (2) *if a Diaconiſſa married, and by ſo doing affronted the Grace of God, both She and her Husband* SHOULD BE EXCOMMUNICATED? Did the firſt Parliament of Queen *Elizabeth*, when it receiv'd the 4 firſt general Councils, one of which is this very Council at *Calcedon*, approve a Synod, which teaches *the Doctrine of Devils*? If not; the Catholick Church does not teach *the Doctrine of Devils*, when ſhe forbids Nuns, Monks, and others, who have vow'd Chaſtity, to marry.

Did S. *Paul* teach *the Doctrine of Devils*, 1 Tim. v. *v.* 11, 12, when he ſaid of *Widows*, conſecrated to God, *they will marry, having* DAMNATION, *becauſe they have caſt off their firſt Faith* given to the Church? Let us hear Dr. (3) *Hammond*; *They will relieve themſelves* BY MARRYING: *which* IS A GREAT CRIME *in them, to wit, that of violating their Faith to the Church (a kind of conjugal Tie) that they would attend it alone, and not forſake it; which when they do, and return again to the World, what is it but giving the Church* A BILL OF DIVORCE, AND MARRYING ANOTHER HUSBAND? I will not aſk, whether

(1) Παρθένον ἑαυτὴν ἀναθεῖσαν τῷ Δεσπότῃ Θεῷ, ὡσαύτως δὲ καὶ μονάζοντα μὴ ἐξεῖναι γάμῳ πρόσομιλεῖν. εἰ δέ γε εὑρεθεῖεν τοῦτο ποιοῦντες, ἔστωσαν ἀκοινώνητοι. *Conc. Calced. Can.* xvi. *pag.* 763. *B. Tom.* 4. *Conc. Labb.* (2) εἰ δέ γε . . . ἑαυτὴν ὁποδῶ γάμῳ ὑπείσασα τὸν τοῦ Θεοῦ χάριν· ἢ τοιαύτη ἀναθεματιζέσθω, μετὰ τοῦ ἀνδρὸς συναφανιζομένη. *Ibid. Can.* xv. *A.* (3) *Paraph. on* 1 *Tim.* v. *v.* 11, 12. *pag.* 737.

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whether this Divine of the Church of *England* taught *the Doctrine of Devils*, or not? But did the Apostle, whom he comments, do it, because he would not suffer those *Widows* to marry? If not, this Impeachment of the Catholick Church is wholly groundless, and void.

II. But before we come to more particulars, let us see, what the learned *Grotius* thought of it. He tells us, that S. *Paul* 1. Tim. iv, instructs his Disciple, (4) *especially against the* PYTHAGOREAN PHILOSOPHERS, *the chief of whom were addicted to Magick. A famous Man of this Sect, and one whom S. Paul describes, was Apollonius Tyanæus. For he came to Ephesus, whilst S. Timothy was living. S. Clement of Alexandria says,* 'Tis a Doctrine of the MAGICIANS [*as well as of Tatian, and the Encratites*] "to "abstain from the Use of Wine, of Creatures "which had Life, and from the Use of Mar-"riage". *Nor did they dissuade from Marriage, by giving the Preference to a single Life; for in this Sense Christians may do it: but they held Wedlock* UTTERLY UNLAWFUL, *and that marry'd Persons* COULD NOT BE SAV'D. Thus the learned *Grotius*.

Dr.

(4) *Pythagoricos maxime indicat, quorum præcipui erant Magi, & cum Dæmonibus habebant commercium. Inter hos insignis fuit Appollonius Tyanæus, qui eximie denotatur. Venit enim Ephesum vivente adhuc Timotheo. S. Clemens Alex. Strom.* iii, ἐμέλει δὲ φεύγειν ἐστὶ, καὶ τοῖς Μάγοις ὅτου τε ὁμοῦ, καὶ συνόχων, καὶ ἀφροδισίων ἀπέχεσθαι. *Non dehortabantur a Nuptiis, ideo quod coelibatum præferrent; id enim Christianis convenit: Sed plane dicebant illicitas esse nuptias, alienos esse a salute qui in Conjugio sunt. Grotius*, in 1 Tim. iv. v. 1. 3.

Dr. *Hammond* underſtands the Text 1 Tim. iv. v. 1, 3, in the ſame manner. *Many Here-* Chap. 3. Queſt 17

ticks, ſays (5) he, *there were in the ancient Church, who prohibited Marriage, and taught Abſtinence from Meats as neceſſary, having much of their Doctrine from the Pythagorean Philoſophers. Such were the Encratitæ, Montaniſts, and Marcionites —— And indeed, that this was generally the Doctrine of the Gnoſticks, appears from Clemens Alex. Stromatum Lib. 3, where ſpeaking of them he ſays,* (6) " Under a pre-
" tence of Continency, they commit a Vil-
" lany againſt the Creation and the Creator,
" teaching that Men ought not to receive
" Marriage, nor to get Children." *And again,* (7) " There are ſome, *ſays S. Clement*, who af-
" firm Marriage to be FORNICATION," *that is* (ſays Dr. Hammond) UTTERLY UNLAWFUL,
" *and that it is* BROUGHT IN AND DELIVER'D
" BY THE DEVIL.

For this both *Grotius* and Dr. *Hammond* quote the *Conſtitutions*, concerning ancient Hereticks. (8) *They deſpiſe Marriage, and ſay it is not the Work of God.* (9) *They ſay, that Men ought not to marry, and that they muſt abſtain from*

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(5) *Paraph. pag.* 735. (6) Εὐφήμως δὲ ἐγκρατείας ἀσπαζόμενοι, εἰς τε τὴν κτίσιν καὶ τὸν δημιουργὸν, διδάσκοντες μὴ δεῖν παραδέχεσθαι γάμον καὶ παιδοποιΐαν. (7) εἰσὶν ὅτι πορνείαν ἀνομάκασι τὸν γάμον λέγουσι καὶ ὑπὸ διαβόλου ταύτην παραδίδοσθαι δογματίζουσιν. p. 446. (8) τὸν γάμον ἀθετοῦσιν, οὐκ εἶναι τοῦ θεοῦ ἔργον δοξάζοντες, *Lib.* vi. *Conſtit. Cap* viii. (9) ἀγαμίαν διδάσκουσι, καὶ χρεῶν ἀποχὴν καὶ ὅτι ἡ Σελήνη λέγουσι εἶναι καὶ γάμον, καὶ τὰ δεῖν γεννῶσιν, καὶ ἑρωμάτων μεταλαμβάνειν . . . . ἕτεροι δὲ ἐξ αὐτῶν ἔλεγον μόνον δεῖν φάσκοντες χοιρείων ἀπέχεσθαι, τὰ δὲ κατὰ νόμον καθαρὰ ἐσθίειν, *Ibid. Cap.* x.

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from Fleſh-meat and Wine; that it is a deteſtable thing, to marry, to beget Children, and to eat Fleſh-meat——ſome of them ſay, they muſt only abſtain from Swine-fleſh, and may eat what the Moſaical *Law permits.*

III. The *latter Times*, mention'd by S. *Paul* 1 Tim. iv. 1, are what S. *John* call'd the *laſt Time*, or rather the (10) *laſt Hour*. And conſequently they include the Apoſtolical Age, and the firſt Centuries. In which this Prediction was literally verify'd as to both its Parts. So that nothing but Ignorance, or ſomething worſe, could apply them to the Practice of the Catholick Church: which never thought Marriage of it ſelf unlawful (for how can a *Sacrament* be ſo?) tho' ſhe has always held, that Vows, made to God, *ought to be kept*. And this the Scripture it ſelf has taught her, Deut. xxiii. v. 21, 22.

IV. Some Heathen Philoſophers, in S. *Pauls* Time, condemn'd Marriage: and in this were follow'd by ſeveral *Hereticks*. We have hear'd what *Grotius* ſays of the *Pythagoriſts*.

That Marriage is from the Devil, was, in the ſecond Century, the Opinion of *Satornilus*, or *Saturninus*; and, after him, of *Marcion*, of the *Adamites*, of *Julius Caſſian*, of *Tatian* with his Followers the *Encratites*; and in the third Century, of the *Hieracites*, and of the *Manichæans*. The *Priſcillianiſts* alſo condemn'd it in the fourth Century.

1. Of

(10) Ἐσχάτη ὥρα ἐστί. 1 Jo. ii. v. 18.

1. Of *Saturninus* and his ſect, S. (11) *Ire-* Chap. 3.
næus tells us, *They ſay, that to marry, and to* Queſt 17
beget Children, is FROM THE DEVIL.

So *Theodoret*: (12) Saturninus *was the firſt, who call'd Marriage* THE DOCTRINE OF THE DEVIL.

And, S. *Epiphanius*: (13) Saturninus *ſays, that to marry, and to get Children, is* FROM THE DEVIL: *whence the greateſt Part of that Sect abſtain from eating Fleſh* and Fiſh.

2. Of *Marcion*, *Tertullian* ſays, that (14) *he rejects Marriage* AS WICKED *and the Work of Immodeſty.*

S. *Clement* of *Alexandria* ſays (15) *the Marcionites are not chaſt by their own free Choice, but out of Hatred to the Creator,* —— *having an impious Perſwaſion, that it is a wicked thing to have Children.* *Theodoret* (16) atteſts the Same.

3. Of the *Adamites* (call'd alſo *Prodicians* from *Prodicus* a lewd Diſciple of *Carpocrates*) S. (17) *Auguſtin* ſays, *They imitate the nakedneſs* of

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(11) *Nubere autem, & generare, a Satana dicunt eſſe.* S. Iren. Lib. 1. Cap. xxii. (12) Τὸν δὲ γάμον καὶ τεκνοποιΐαν τῷ διαβόλῳ διδασκαλίαν ὠνόμασε, *Theodor. L.* 1. *Hæret. Fab. Cap.* iii. (13) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν, ὁ αὐλὸς ἀγύρτης ἐν τῇ Σαλαμῖνι ὑπάρχων λέγει. ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχονται, *S. Epiphan. Hær.* xxiii. §. 2. (14) *Matrimonium, ut malum & impudicitiæ negotium reprobat, Tert. Lib.* 1. *con. Marc. Cap.* xxiv. (15) ὁ τὴν περαιότητα γίνονται ἐγκρατεῖς, τῇ δὲ περὶ τὸν πατροποιητὴν ὑπολήψει ..... τὴν γένεσιν κακὴν εἶναι ἀσεβῶς ἐκμανθάνοντες, *S. Clem. Alex. Lib.* 3. *Strom.* p. 431. C. *an.* 1629. 1641. (16) Κέρδων μὲν ἓν τῇ Μαρκίωνι τὴν παρθενίαν ἐνομοθέτησαν, τῷ ἀμυήτῳ πολεμοῦντες, ἵνα μὴ διὰ τῆς γάμου τὴν ὁμοίαν ἀμυήτων αὐξήσωσιν. *Theodor. Lib. Hær. Fab. Cap.* xxiv. p. 304. (17) *Adamiani, ex Adam dicti, cujus imitantur*

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of Adam in Paradiſe, before his Sin. Hence they DETEST MARRIAGE.

4. Of *Julius Caſſian*, a Diſciple of *Valentinus*, Monſ. (18) *Tillemont* informs us, from S. *Clement* of *Alexandria*, that his averſion to *Marriage* and to the procreation of Children carry'd him ſo far, as to ſay that Chriſt did not aſſume a real Body of the B. Virgin *Mary*.

5. Of *Tatian*, Author of the *Encratites*, *Theodoret* ſays, that (19) *he and Saturninus ſtyl'd Marriage openly* THE WORK OF THE DEVIL.

So S. *Jerom.* (20) *Tatian thinks, that every Joyning of the Male and Female is unclean.*

And S. *Irenæus*, who writ in the ſecond Century, *Tatian*, (21) *apoſtatizing from the Church, declared, that Marriage is lewdneſs and Fornication, as Marcion, and Saturninus had done.*

6. The *Hieracites*, ſays S. (22) *Auguſtin, deny the Reſurrection; and receive none but Monks, Nuns, and unmarried Perſons into their Communion.*

7. The *Manichæan* Sect conſiſted of two Parts: one call'd the *Elect*, or perfect *Manichæans*

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imitantur in Paradiſo nuditatem, quæ fuit ante peccatum. Unde & nuptias averſantur, S. Aug. L. de Hær, Cap. xxxi (18) *Memoires Eccleſ. Tom.* ii. *pag.* 55. (19) Σαλορνῖλος καὶ Τατιανὸς βεβαρυμένως τὸν γάμον τὸ διαβόλου ἀπεφαίνοντο. *Theod. Lib.* v. *Hær, Fab. Cap.* xxiv. (20) *Tatianus omnem conjunctionem maſculi ad fœminam immundam arbitratur*, St. Hier. in Gal. vi. *v.* 8. (21) ἀποστὰς τῆς ἐκκλησίας, γάμον τε φθορὰν καὶ πορνείαν, παρανόμως Μαρκίωνι καὶ Σατορνίλῳ ἀναγορεύσας, *S. Iren. Lib.* 1. *Cap.* xxxi. (22) *Hieracitæ reſurrectionem negant. Monachos tantum, & Monachas, & conjugia non habentes in Communionem recipiunt*, S. Aug. Lib. de Hæres. Cap. xlvii.

thæans; the other *Hearers*, and imperfect. These alone were permitted to till the Earth, to eat Fish and Flesh, to drink Wine, to marry, but not (23) *to beget Children* (as S. *Augustin*, who was nine Years amongst the *Hearers*, assures us) nor (24) *to kill any Animal.* Chap. 3. Quest. 7.

The *Manichæans* (as well as the *Marcionites*) were profess'd Enemies of our Creator, whom they call'd *Satan*, *Matter*, *Darkness*, and the *Prince of the World.* I mean, the *Creator* of our Bodies, and (in their wicked System) of one of our two Souls.

Manichæus, says (25) *Theodoret*, *calls Marriage the Sanction of* THE DEVIL.

And in another Place. (26) *Manichæus says, that Marriage is a Co-operator with Matter: and therefore he commands the Virginal State.*

So S. Augustin: *The Manichæans*, says (27) he, *think and preach, that the Devil made and join'd the Male and Female.* (28) *They condemn Marriage*, says he, *without Doubt, and forbid it, as much as they can, since they forbid Generation, which is the End of Marriage.*

T 8. Of

(23) *Monent Auditores suos,——ut, si utuntur Conjugibus, conceptum tamen generationemq; devitent.* S. Aug. Lib. de Hæres. Cap. xlvi. (24) *S. Aug. ibidem.* (25) Τὸν δὲ γάμον [Μάνης] τῷ διαβόλῳ νομοθετεῖν φησι, *Theodr.* Lib. 1. Hær. Fab. Cap. xvi. pag. 213. D. (26) Ὁ δὲ Μάνης τὸν γάμον τῆς ὕλης ὀνόματι σύνεργον, καὶ τοῦτο χαίειν παρῄνεσεν ἐκέλευσε, *Theod. ibid. Lib. v. Cap. xxiv. pag.* 304. D. *an.* 1642. (27) *Manichæi opinantur, & prædicant, Diabolum fecisse & junxisse Masculum & Fœminam.* Lib. xlix. Con. Faustum. Cap. xxix. (28) *Nuptias sine dubitatione condemnant; & quantum in ipsis est, prohibent; quando generare prohibent, propter quod conjugia copulanda sunt.* S. Aug. Hær. xlvi.

Chap. 7. I. Of the Principles of S. Augustin Jews, and Gentiles. This Error, that Marriage and Procreation of Children is from the Devil, and that Wives are to be abhorred as Enemies, was maintained by the Manichees, and Priscillianists.

S. Leo, writing to S. Turibius, says of them: (30) *They condemn Marriage, and abhor the Begetting of Children, in which (as in most other Points) they agree with the Profaneness of the Manichæans.*

And the 2d Council of (31) *Braga*, an. 563, *If any one condemns Marriage, and abhors the Begetting of Children, as Manichæus and Priscillian have done, let him be Anathema.*

V. All, or most of the Hereſies now mention'd, abhorr'd ſeveral Sorts of Meat and Drink, eſpecially *Fleſh* and *Wine*, as of their own Nature unlawful. *Theodoret* ſays of theſe Hereticks in general: (32) *They command us to abſtain from Wine and Fleſh-meat, as from Things deteſtable.*

And,

(29) *Hæreſis iſta——Conjuges, quibus hoc malum potuerit perſuadere, disjungit, & Viros a nolentibus Fœminis, & Fœminas a nolentibus Viris. Opificium quippe omnis carnis non Deo bono & vero, ſed malignis Angelis tribuunt.* Hær. lxx. (30) *Nuptias damnant, & procreationem naſcentium perhorreſcunt; in quo [ſicut pene in omnibus] cum Manichæorum profanitate concordant.* Epiſt. xciii. Cap. vii. Tom. 3. Conc. Lab. p. 1413 B. (31) *Si quis Conjugia humana damnat, & procreationem naſcentium perhorreſcit, ſicut Manichæus & Priſcillianus dixerunt, anathema ſit.* Can. xi. Tom. v. Conc. Lab. p. 838. CD. Vide etiam Can. xii, and xiii. ibidem. (32) Οἱ μὲν γὰρ [διεστηκοὶ] ὡς ἐναλλκτῶν τῶνδε [ὄντες, καὶ πανοπλίαν] νομοθετοῦσιν ἀπέχεσθαι. L. v. Hær. Fab. Cap. xxiv. pag. 316 D.

And, in particular, of *Saturninus*, *Marcion*, and *Tatian*, he ſays: (33) *Tatian learn'd, from Saturninus and Marcion, to deteſt Marriage, and the Uſe of Fleſh-meat, and of Wine,———From which they abſtain, and abominate them as wicked.* Chap. 3. Queſt 17

S. *Auguſtin* tells the *Manichæans*: (34) *You ſay, that when* the ſenſitive *Soul leaves the Fleſh, an exceſſive Filth inſues; and that therefore the Soul of thoſe is defil'd, who eat Fleſh-meat.* The *Manichæans* held alſo, that (35) *Wine is the Gall of the Devil.*

Of the *Priſcillianiſts* S. *Auguſtin* ſays: (36) *They abſtain from Fleſh-meat, thinking it to be unclean.*

And the 2d Council at *Braga*: (37) *If any one thinks Fleſh-meats to be unclean, which God*

(33) Ἠρνίουτο [παιδὸς] ἀπὸ Σατορνίλου καὶ Μαρκίωνος τὸν γάμον ἐκδύττεσθαι, καὶ τὴν τῶν ἐμψύχων, καὶ τὴν τοῦ οἴνου μετάληψιν — ἀπέχονται δὲ τούτων ὡς πονηρὸν μυσαττόμενοι. Theodor. L. 1. Hær. Fab. Cap. xx. pag. 208. (34) Dicitis, *cum anima carnem deſeruerit, nimias ſordes reliquas fieri, & ideo eorum, qui veſcuntur carnibus, animam coinquinari.* L. de Mor. Manich. C. xv. (35) *Nam & Vinum non bibunt, dicentes, Fel eſſe Principum tenebrarum, cum veſcantur uvis.* S. Aug. Hær. xlvi. *Jam vero quæ tanta perverſitas eſt, Vinum putare fel Principum tenebrarum, & uvis comedendis non parcere?* L. de Mor. Manich. Cap. xvi. (36) *Carnes tanquam immundas eſcas etiam ipſa* Priſcillianiſtarum Hæreſis *devitat.* Hær. lxx. (37) *Si quis immundos putat cibos carnium, quos Deus in uſus hominum dedit; & non propter afflictionem corporis, ſed quaſi immunditiam putans, ita abſtineat ab eis, ut non olera cocta cum carnibus præguſtet, ſicut Manichæus & Priſcillianus dixerunt, Anathema ſit.* Bracar. ii. an. 563. Can. xiv. pag. 838 D E. Tom. 5. Conc. Labb.

Chap. 3. Quæſt 17

gave for Men's Uſe; and, not by way of Mortification, but for their ſuppos'd Uncleanneſs, abſtains from them ſo, that he will not even taſte Herbs boil'd with Fleſh, as Manichæus and Priſcillian have taught; let him be Anathema.

VI. At the ſame Time, this Synod ſhews us the Difference, betwixt the Doctrine of *Catholicks*, and that of *Manichæans* and *Priſcillianiſts*. *Catholicks* abſtain'd from Fleſh-meat at certain Times, *by way of Mortification*, propter afflictionem corporis. A *Manichæan* abſtain'd always from it, *thinking it to be unclean*, quaſi immunditiam putans: and therefore he was a *Heretick*, ſuch as S. *Paul* foretold, 1 Tim. *iv. v.* 3. But to ſuppoſe, the Catholick Church ingag'd in the ſame Error, is little better than Stupidity. For is he not ſtupid, who can perſwade himſelf, that it is *unlawful* to abſtain from Fleſh-meat, *by way of Mortification?* But it is only for this End, that Catholicks are forbid to eat Fleſh at certain Times of the Year: and not becauſe the eating of it is of itſelf unlawful. Whether then *is the harder* Taſk? To excuſe in this the Catholick Church from *Error?* Or to excuſe thoſe from *Error* or Stupidity, who accuſe her of it? For if ſome ſenſual Catholicks are ſo far *Manichæans*, as to indulge their Appetite in the Uſe of Meats not abſolutely forbid, either by Intemperance, or by Coſt and Delicacy: theſe, as they feel nothing of *Mortification*, for which alone Abſtinence is commanded; ſo they act directly againſt the Intention of the Catholick Church, and againſt the End of the Precept, whilſt they obſerve the Letter: and are too nearly ally'd to thoſe religious Hypocrites, who, in the Lan-

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guage of the Goſpel, *have receiv'd their Reward.* Chap. 3. Queſt 17

VII. *The Apoſtle indeed,* ſays S. (38) *Jerom, rejects* thoſe, who forbid Marriage, and commanded Men to abſtain from Meats, which God has created to be us'd with Thankſgiving. *But he means* Marcion *and* Tatian, *and the other Hereticks, who proclaim a continual Abſtinence, to reject, to deſpiſe, and to abominate the Works of the Creator. But we both praiſe every Creature of God, and think, that it is better to be lean than to be fat, to abſtain than to be luxurious, and to faſt rather than to be full.*

S. *Chryſoſtom* ſays upon the ſame Text: (39) S. *Paul ſpeaks this of the* Manichæans, *of the* Encratites, *of the* Marcionites, *and of the reſt of their Crew,* that in the latter Times ſome will depart from the Faith. *Do not wonder, ſays he, if ſome at preſent,* apoſtatizing from the Faith, *are ingag'd in the Jewiſh Superſtition. The*

(38) *Reprobat quidem Apoſtolus,* 1 Tim. iv. *v.* 1. *eos qui* prohibebant Nuptias, & jubebant cibis abſtinere, quos Deus creavit ad utendum cum gratiarum actione: *Sed Marcionem deſignat, & Tatianum, & cæteros Hæreticos, qui abſtinentiam indicunt perpetuam, ad deſtruenda, & contemnenda, & abominanda opera Creatoris. Nos autem & Creaturam omnem laudamus Dei; & maciem ſaginæ, abſtinentiam luxuriæ, jejunia præferimus Saturitati.* S. Hieron. Lib. 2. Con. Jovin. Cap. 2.

(39) Περὶ μανιχαίων, καὶ ἐγκρατητῶν καὶ τῶν μαρκιανιτῶν, καὶ παντὸς αὐτῶν τοῦ ἑρμαφρίου τὰ τοιαῦτα φρονοῦντος, ὅπ ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως——μὴ θαυμάσῃς φησὶν, εἰ νῦν ἀπὸ τῆς πίστεως τινες ἀποστάντες ἐπ' ἰουδαΐζουσιν. ἔσται καιρὸς ὅτε χαλεπώτερον αὐτοὶ, οἱ τῆς πίστεως μετεσχηκότες, τοῦτο ἐργάσονται. ἃ μάχει ἐφωμάτων, ἀλλὰ καὶ μάχει γάμων, καὶ πάντων τῶν τοιούτων ὀλέθριον συμβολὴν εἰσάγοντες. S. Chryſoſt. in 1 Tim. iv. *v.* 1.

Chap. 3. Quest 17. *Time will come, when Christians will in this a more wicked Manner, not only in regard of Meats, but even of Marriage, and of all such Things.*

Theodoret says on the same Text: (40) *You call both Marriage, and many sorts of Meats* DETESTABLE, *to affront the Creator. Theophylactus* understands the Words of S. *Paul* in the same Manner.

S. *Augustin* tells the Manichæans: (41) *When the Apostle had said,* 1 Tim. iv. v. 3. to abstain from Meats, &c. *he adds,* v. 4. for every Creature of God is good.——THIS YOU DENY. *With this Intention, this Will, under this Persuasion, you abstain from such Meats, that they are evil, and unclean* BY NATURE. *In which doubtless you blaspheme their Creator. It is this, that belongs to* THE DOCTRINE OF DEVILS! *Do not wonder then, that this was prophecy'd of you so long since by the H. Spirit.*

And in another Treatise: S. *Paul,* says (42) he, *evidently meant* the Manichæans, *when he said,*

(40) Μυσαρὸν γὰρ καὶ τὸν γάμον, καὶ τῶν βρωμάτων τὰ πλῆθος ἀποκαλοῦσιν, ἵνα τῶν πάντων δυσωπήσωσι δημιουργὸν ἐναβρύνωσι *Theod. in* 1 *Tim.* iv. *v.* 3. (41) *Cum Apostolus dixisset,* abstinentes a cibis, &c. *secutus ait,* —— quoniam omnis Creatura Dei bona est, —— *Hæc sunt quæ negatis. Hoc animo, hac voluntate, hac opinione, ab Escis hujusmodi temperatis, quod*——*natura malæ & immundæ sint. Qua in re Creatorem earum sine dubio blasphematis. Hoc est quod pertinet ad Doctrinam Dæmoniorum. Nolite ergo mirari, hoc de vobis tanto ante a Spiritu Sancto prophetatum.* Lib. xxx. con. Faus. Cap. v. (42) *Apertissime istos* [Manichæos] *significavit, cum dicit; in novissimis temporibus, futuros quosdam, prohibentes nubere, abstinentes a cibis, quos Deus creavit.* Lib. con. Adimantum. Cap. xiv.

ſaid, that in the latter Times there will be ſome forbidding to marry, and abſtaining from Meats, which God has created. Thus S. Auguſtin. Chap. 3. Queſt 17

Hence S. *Leo:* (43) *Abſtinence*, ſays he, *indeed is profitable, which being us'd to a ſpare Diet, curbs the Deſire of Delicacy. But wo be to the Doctrine of thoſe* [the Manichæans] *who ſin even by faſting. For by condemning the Nature of Creatures, they affront the Creator; and ſay, that Men are defil'd by the Uſe of thoſe Things, which they ſuppoſe to have been made by the Devil, not by God. But you, the holy Offspring of your Catholick Mother, whom the H. Spirit has inſtructed in the School of Truth, uſe your Liberty with due Moderation, knowing that it is good to abſtain even from lawful Things; and when you ought to live in a more mortyfy'd manner, ſo to diſtinguiſh betwixt Meats, that their* USE MAY BE REMOV'D, NOT THEIR NATURE CONDEMN'D.

VIII. If the Apoſtles had commanded the firſt Chriſtians, Acts xv. *v.* 28, 29. to abſtain from eating *Blood and ſtrangled Meats*, by way of Mortification; their Precept muſt, or at leaſt

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(43) *Utilis quidem eſt abſtinentia, quæ parco aſſueta victui, deliciarum cohibet Appetitum. Sed væ illorum dogmati, apud quos etiam jejunando peccatur. Damnant enim creaturarum naturam in Creatoris injuriam; & contaminari aſſerunt iis, quorum non Deum, ſed Diabolum conditorem eſſe definiunt. Vos autem Catholicæ Matris ſanctæ generatio, quos in ſchola veritatis Spiritus Sanctus erudivit, libertatem veſtram congrua ratione moderamini, ſcientes quia bonum eſt etiam a licitis abſtinere; & cum caſtigatius vivendum eſt, ita diſcernere cibos, ut eorum ſubmoveatur uſus, non natura damnetur.* S. Leo Serm. iv. de Jejun. Quadrag. Cap. iv.

Chap. 3. Queſt 17

leaſt might, ſtill have been in Force. As it was obſerv'd in many Parts of the Catholick Church, long after the firſt Centuries. But it is more probable, that the whole Intention and End of that Injunction was only to make it more eaſy for converted Jews to enter into the ſame Society with converted Gentiles. And as the general End of this Precept expir'd after the firſt Ages; ſo the Obligation of it ceas'd. For all human Laws, as ſuch, are ſubject to this Rule. *And ſince the preſent State of the Gentile Church is ſuch,* ſays S. (44) *Auguſtin, that no carnal Iſraelite appears in it: what Chriſtian is now ſo nice, that he will not touch Thruſhes, or ſmaller Birds, unleſs their Blood be ſpilt? Or will not eat a Hare* [or Rabbet] *if kill'd by a Stroke of a Hand on the back of the Neck, without a bloody Wound? And thoſe few* Chriſtians, *perhaps, who are ſtill afraid to touch theſe Things, are laugh'd at by the reſt.*

IX. But when did the Practice and Precept of abſtaining from *Fleſh* on certain Days, begin in the Catholick Church? Of this every one is at Liberty to think as he pleaſes. The Practice might be, or was from (45) the Beginning. But it is probable, that the Precept was not every where receiv'd, till after the fifth Century.

Eighteenth

(44) *At ubi Eccleſia Gentium talis effecta eſt, ut in ea nullus Iſraelita carnalis appareat: quis jam hoc Chriſtianus obſervat, ut turdos vel minutiores aviculas non attingat, niſi quarum ſanguis effuſus eſt? aut leporem non edat, ſi manu à cervice percuſſus, nullo cruento vulnere occiſus eſt? Et qui forte pauci adhuc tangere iſta formidant, cæteris irridentur.* S. Aug. Lib. xxxii. con. Fauſtum. Cap. xiii. (45) Nat. Alexandre, in Sæc. ii. Diſſert. iv. Art. ii.

Eighteenth QUESTION.

Is the Church in Communion with the Biſhop and See of Rome, *the Catholick Church?*

ANSWER, FOR this there are chiefly Two Arguments.

Firſt. That is the Catholick Church, from which all Chriſtian Sects have been cut off in their reſpective Times. But all Sects which are, or ever were in Chriſtendom, have, in their reſpectibe Times, been cut off from the Church in Communion with the Biſhop and See of *Rome*, which S. [1] *Cyprian* calls the *principal See, from whence the Unity of Prieſthood is riſen.*

In the firſt and ſecond Century, beſides *Phiſetus*, [2] who deny'd the Reſurrection, and [3] *Hymenæus* and *Alexander*, whom S. *Paul* deliver'd to Satan, that they might learn not to blaſpheme; the Diſciples of *Simon* the Sorcerer, of *Menander*, the *Gnoſticks*, the *Cerinthians*, the *Nazaræans*, the *Ebionites*, the *Nicolaites*, the *Cainites*, the *Elceſaites*, the Diſciples of *Saturninus*, of *Baſilides*, of *Carpocrates*, of *Valentinus*, of *Marcion*, of *Tatian*, the *Ophites*, the [4] *Montaniſts*, and the *Adamites* were cut off from her.

[1] *Petri Cathedram, atq; Eccleſiam principalem, unde unitas ſacerdotalis exorta eſt.* S. Cypr. Ep. lv. [2] 2 Tim. ii. *v.* 17. 18. [3] 1 Tim. i. *v.* 19. 20.

[4] *But did not Pope* Eleutherius, *or rather Pope* Victor *favour the* Montaniſts *in the Beginning? By Miſinformation he did. But when* Praxeas *had given him a true Account of their Doctrine, he cut them off from his*

Chap. 3. Quest 18

In the third and fourth Century, the *Theodotians*, who held that Christ was only a Man, the *Novatians*, the *Sabellians*, the *Manichæans*, the *Hieracites*, the *Donatists*, the [5] *Arians*, the *Macedonians*, whom the second General Council calls [6] *Semi-Arians*, the *Apolinarians*, the *Messalians*, and the *Priscilianists* were cut off from her.

In the fifth Century, the *Pelagians*, the *Nestorians*, and the *Eutychians* were cut off from her. And the two last Sects continued separated from her in the sixth, and are not yet extinct.

In the seventh and eighth Century, the [7] *Monothelites*, so call'd because they believ'd only

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his Communion, as a wicked Sect. Tillem. Mem. Eccles. Tom. 2. pag. 713. col. 2. [5] *Did not Pope* Liberius *an.* 357, *condemn S.* Athanasius, *communicate with the Arians, and sign their Creed? He did very ill, of which see Monsr. Tillemont, Tom. 6. pag.* 419. *But 1st. In the Creed, which he sign'd, to regain his See, after he had been two Years banish'd from it, (which Creed was the first at* Sirmium, an. 351.) *the Arian Error was not express'd.* 2*ly. The Bishops, with whom he communicated, did not profess it in such Terms, as could not possibly bear a Catholick Interpretation. For even the* 2*d. Creed at* Sirmium, *how wickedly soever intended, was capable of this Sense.* 3*ly. He condemn'd the Person, not the Doctrine of S.* Athanasius. 4*ly. When in a peaceable Possession of his See,* he soon repented of what he had done, made Profession of the Nicene Creed, and reconcil'd himself to S. Athanasius, *says Monsr.* Du Pin, *Vol.* 2. *pag.* 63, *of the English Translation of his* Bibliotheque. [6] Καὶ τὴν τῶν ἡμαρτηκότων, ἤγουν πνευματομάχων. Can. 1. p. 946 E. Tom. 2. Conc. Labb. [7] *Did not Pope* Honorius *favour the Monothelites? He did. But the Catholick Church had not then condemn'd, or examin'd their Error: Nor were they, at that Time, a separate Sect.*

by one Will in Chriſt, and the *Iconoclaſts*, or Image-breakers, were cut off from her. Chap. 3. Queſt 18

In the ninth Century, the *Manichæans* reappear'd. And ſome of the former Sects continued in the tenth.

In the eleventh Century, the *Berengarians*, who deny'd the real Preſence of the Body and Blood of Chriſt under the Sacramental Signs, and the *Greeks*, under *Cerularius*, were cut off from the Church in Communion with *Rome*. So were the *Vaudois*, or *Waldenſes*, in the twelfth.

In the thirteenth Century, the *Albigenſes* were cut off from her; and the *Wickleſiſts* in the fourteenth. In the fifteenth Century, the *Huſſites*, call'd *Calixtins*, becauſe they held, that the Laity is commanded to drink of the Chalice, were cut off from her.

So were the *Lutherans*, the *Calviniſts*, the *Anabaptiſts*, and the *Socinians* or *Anti-Trinitarians*, in the ſixteenth Century; and the *Quakers* in the ſeventeenth.

Since the Beginning of the eighteenth Century, Mr. *Whiſton* and Dr. *Clarke* have endeavoured to reſettle *Arianiſm*: a Hereſy, which was ſo long ſince, and ſo juſtly condemn'd by the Catholick Church in the firſt general Council an. 325, and by all both Greek and Latin Fathers ſince, as by S. *Athanaſius*, S. *Baſil*, S. *Gregory* Nyſſen, S. *Gregory* Nazianzen, S. *Chryſoſtom*, S. *Hilarius*, S. *Ambroſe*, S. *Jerom*, and S. *Auguſtin*. And if the new Reformers ſucceed at Home, in this wicked Attempt, what can they expect, but the Pity, if not the Indignation of all good Men, and the Cenſures of the Catholick Church?

II. The

Chap. 3. Queſt. 18

II. The *Second* Argument is this. If the Goſpel and the Creed be always true, Chriſt has always upon the Earth, a Church, which is *the Communion of Saints*, which is *One*, *Holy*, *Apoſtolical*, *Univerſal*, and *Orthodox*. If *One*, it is not in ſeparate and diſagreeing Communions. If *Holy*; it is never guilty of teaching wicked, idolatrous, profane, and unreveal'd Doctrine. If *Apoſtolical*; it has both its Paſtors and its Faith (in an uninterrupted Succeſſion, and within its own Communion) from the Apoſtles. If *Univerſal*; it is always in Being, always known, always viſible. If *Orthodox*; it never miſleads us, either in the firſt or in the ſecondary Articles of Religion, nor does it ſtate the Terms of Communion wrong. Indeed how can *the Communion of Saints* do this? And is ſhe not a *ſure Guide*, if ſhe cannot do it? Hence Catholicks ſay, that the Univerſal Church is INFALLIBLE, in deciding Controverſies of Religion. But by this INFALLIBILITY (as far as Faith is concerned in the Queſtion) nothing elſe is meant, but only the *perpetual Orthodoxy of the Univerſal Church*. For the *Infallibility* of the Pope (which ſome Catholicks aſſert, and others deny) is not any Article of the Catholick Religion.

III. If it can then be prov'd, that the *Properties* now mention'd, of the Catholick Church, agree to any other Society upon Earth, diſtinct from the Church in Communion with the Biſhop and See of *Rome*; that Society is the Catholick Church. But, if no ſuch Society can be found, the Caſe is alter'd.

FINIS.

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